

A paraphrase or comentarie fol. 1. vpon the Reuelacion of S. John / saythfullye translated by Edmond Allen.

The firste Chapter.

The reuelacion of Iesus Christ, whiche god gaue vnto him, for to shewe vnto his seruantes, thinges which must shortlye come to passe. And whē he had sent, he shewed by his angel vnto his seruant John, whiche bare recoorde of the word of god, & of þ̄ testimonye of Iesus Christe and of all thinges that he sawe. Wappye is he that readerh and they that heare the wordes of the prophesye, & kepe those thinges which are wyrtten therein. For the tyme is at hande.



Vnto our sauour Iesus Christe / after his manhode, was geuen of god his father, not onely all iuficiencye and fulnes of grace, but also the knowledg and reuelacion of all suche secret mysteries, as shoulde happen from tyme to tyme in Christendome, vntyll suche tyme as he shoulde come againe vnto the lattre iudgment: whiche secretes our sauour Christe dyd reuele and open throughe his angels vnto his electe seruantes, and specially vnto holy S. John: I meane vnto that John, whiche bare wytnes of the worde of god, and of Iesus Christ, and dyd recoorde all suche matters and doctrine, as he himselfe had sene, and lerned. Whiche doctrine shall be very profytable vnto euery one that shall reade & vnderstande this prophesye, so far as he shall endeuer himselfe to lye thereafter, preparinge & appointynge himselfe thozowe a true faith and a christen conuersacion to please the lord in this lyfe, whiche is thozte and transitozpe, and the ende therof, vncerten.

John, to the seuen congregacions in Asia. Grace be vnto pou & peace, from him whiche is, and whiche was, and whiche is to come, and from the seuen spirites whiche are befoze his throne, and from Iesus Christ, whiche is a saythful witnes, and first begotten of the dead, and lord ouer the kynges of the earth. Vnto him that loued vs, & washed vs from our synnes in his awne bloude, and made vs kynges and prestes, vnto god his father, be glozpe and dominion for euermoze. Amen.

The text.

In lytle Asia were notable churches and congregacions set vp & institute of the holy apostles, & speciallye of S. Paule vnto whiche also S. Peter wyrteth, & confirmeth them in the saythe, and vnto the same dothe S. John wyrtte specially, in consyderacion that this doctrine shoulde concerne all churches generally whiche were at that tyme standynge, or shoulde afterwarde be institute thozowe out the whole world. And he wyrteth vnto them all as muche good, as he can thincke or dypse, from god whiche is onely the gyuer of all good thinges, & is and remapneth for euer vnmutable & ruleth & gouerneth all thinges, wherunto he bleth the ministraciō & seruite of his angels, which are infynyte in nombze: whiche thing the nombze of seuen dothe signifye accordynge vnto the vse of holy scripture. And with this eternall father & holy spiritie one god, reygne our lord Iesus Christ, which is appointed to be þ̄ ruler of al thiges in heauen & earth, & of al sensyble creatures, both gostly (as þ̄ spirities are) & bodily. He in his mans nature, for very loue toward mankinde was set for þ̄ comforte and wealth of þ̄ whole world, & testifed most saythfully vnto al þ̄ world, þ̄ wil of his father in the gospel, accordynge as it was befoze promysed in all the prophetes,

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that he shoulde be the founder and performer of the newe testament, and shoulde be offered by and dye for the synnes of the whole world, and in the resurrectiō or vprisyng agayne of the bodye and soule, he shoulde goe befoze all the resydue of the faythfull, and be their guyde vnto euetlastyng lyfe: whiche lyfe he onely hath merited and purchaced thoroze his petyte obedyence vpon the crosse, vnto death. And therfoze is he exalted, as concernyng his manhode, aboue all creatures, and hath receyued the moost worthyest and hyghest name and tytle, that can be named, eyther in this world, or in the worlde to come. And he hath purchaced and deserued for all the holy elect chyldren of god, the honour and gloze of the euetlastyng kyngdome, and also grace, to rule, and gouerne our selues vertuousslye, and to offre by dayly and continually a pleasant sacryfyce of thankes geuyng, in true faith in god, thoroze Iesus Christ. Vnto hym therfoze alone parteyneth all honour and gloze.

The texte.

Beholde, he cometh with cloudes, and al eyes shal see him, and they also which persecuted him. And all kyngdoms of the earth shal wayle ouer him. Euen so, Amen.

Euen in despyte, and against the wyll and mynde of all them that crucified Christ, and woulde not take noz knowledge him for a kyng, yet he cometh in the hyghest maiestyte, whiche excelleth all gloze and power of all other kynges that euer were, and nowe sheweth hym selfe and appeareth thoroze fayth, vnto all his electe as the very messias and sauour of the worlde, whiche was so long despered and loked for. And whan he shal come at the latter daye, to iudge the quycke and the deade, than shal all the Jewes and vnfaythful, whiche despyfed him at his first comyng (whan he came with suche humblenes,) crucifyng and putting him to deathe, and woulde not receyue noz knowledge hym for a sauitoure, and a messias, they shal than see him with feare and tremblng and he shal appeare dreadfull vnto them.

The texte.

I am Alpha and Omega, the begynnynge and the endynge, sayeth the Lorde almighty, whiche is, and whiche was, and whiche is to come. I John your brother and companion in tribulacion, and in the kyngdome and pacience in Iesu Christe, was in the yle that is called pathmos, for the word of god, and for the witnessyng of Iesus Christ.

This doth Christ speake to declare his godly maiestyte, and his eternall substance, & his almyghty power without ende or begynnynge. And he speaketh after the maner of the grecians, amonge the whiche Alpha is the first letter & Omega the last. And after this, speaketh S. John the Euangelist agayne, of his owne parson without any worldly boasting: reioysyng (as it becommeth a Christe man) not in any honour or ryches of þe world, noz yet in any holynes þe is in himselfe, but onely in þe afflictions, persecuciōs, pacience, mysery, & partycypacion of þe rightuoulnes in Christ, wherof he is a witnes, & a partent in suffering for Christes sake: which thing hapned vnto him for the gospel, by þe procurement & commaundemēt of Domitianus the Emperour which would haue bene honoured for a God, whete as John taught, that the onely spuyng god and none els ought to be honoured and called vpon. For þe whiche cause, John was banished & sent into pathmos, where god dyd shewe this reuelacion vnto hym, & bad him wyte it: & so by that meanes thoroze his wyrtynge, to set furth & to further þe gloze of Christ in his banishment, more thā euer he had bene able to haue done with his wordes or preachyngs ouely, yf he had styll remayned amonge his frendes in his countrey.

I was in the spirite on a sondaye, and hearde behynde me a great voyce as it had bene a trompe, saying: I am Alpha and Omega, the first and the last. That thou seest: wyte in a booke, and sende it vnto the seuen congregacions whiche are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and vnto Iohis ladelphia, and vnto Laodicia.

The lordes daye is the sondaye, whiche the holy Apostles, (tho' though the holy goost which they receyued at whytsonnyde) did institute to be sanctifyed and kept holy of the Chyristen churche, in the steade of the Jewes Sabboth day, not without very necessarpe laudable and expediente consyderacions. Eusebius wyrteth that S. John dyd rule the churche of Ephesus after S. Pauls death and lyke wyle also, the other churches in Asia, and therfoze was commaunded of Chyrist in this place, to sende this wyrtynge vnto them, forasmuche as he knew them best, so that in pzoesse of tyme it myght be common vnto all churches for their edefyng & instruccio; as it came also to passe. And vnto the also he wyrote his gospel (after that he was depycted out of Pathmos,) against þ heretykes, whiche began at that tyme to ryle.

¶ And I turned backe to se the voyce that spake to me. And whan I was turned, I sawe seuen golden candelstyckes, and in the myddes of the candelstyckes, one lyke vnto þ sonne of man, clothed with a linnen garment downe to the fete, and gyde aboute the pappes with a golden gyrbie. His heade and his heares were white, as wyte woll, & as snowe; and his eyes were as a flame of fyre; and his fete lyke vnto brasse, as though they bent in a foruace, and his voyce as the sounde of many waters. And he had in his ryght hande seuen starres. And out of his mouche went a sharpe two edged swearde. And his face shone euen as the sunne in his strength.

What is signified by the seuen golden candelstyckes, and by the vii. starres, that shall Chyrist himselfe hereafter declare: whiche beyng very god, yet he was in euery condicion (sonne excepte) lyke vnto vs all, after his mans nature: And with his spirite, ayde, and gouernynge he is present in all churches, and shall so remayne vntyll the woꝛldes end. He is clothed with innocency & holynes, by reason wherof he made oblacion, not for his owne but for our synnes. He is also gyrded with heauenly myght and power, alwayes redy and glad to helpe the faithfull. He is the heade, full of godly and heauenly wysedome, whiche knoweth all thinges from euerlastynge. He loketh with a fearfull face, and with a terribly and grim countenaunce, against al vnfaythfull, but a pleasant and loyng countenaunce shewith he towarde the electe and faythfull beleuers. He is ready with his hote stampinge and burnyng fete to stampe in peces and to destroye the wycked and vngodly. His voyce is the holy gospell, whiche neyther all the gates of hell, all the power vpon earth & in hell, noꝛ all his enemyes can ouercome, all though he Paule at the begynnynge, beyng blynde and ignozante, thought & hoped þ contrary: The wicked Emperoure Nero lykewyse, & dyuerse other. But they all withall suche lyke, were alwayes stryken and ouercomme with the sworde of the almyghty woꝛde of god, and vnto the godly and faythfull, the topfull and comfortable lyght of him is more pleasant and delectable than the bygthnesse or clearynes of the sonne can be vnto any earthly creature.

¶ And whan I sawe him, I fell at his fete, eue as dead. And he layde his right hande vpon me, sayinge: vnto me feare not, I am the first and the last, and am almye, and was dead. And beholde, I am almye for euermore, and haue the keyes of hell and of death. Wyte therfoze the thinges whiche thou hast seene, and the thinges whiche are, and the thinges whiche must be fulfilled hereafter: the myracle of the seuen starres whiche thou sawest in my right hande, and the seuen golden candelstyckes. The seuen starres are the messengers of the seuen congregacions. And the seuen candelstyckes whiche thou sawest, are the seuen congregacions.

The text.

The text.

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If this holy Apostle and Euangelyst, a dysciple whom Chyrist loued, were not able to suffre noz abyde the p[re]sence of Chyristes glozified manhode: Howe wyll the wicked enemyes of the truth and of all godlynes, abyde it, oz what wyll they doe: Howe Chyrist is the firste and the laste, god and man, the very saluati- on it selfe, and yet crucified as a synner: and how he rose vp againe from death, ascended into heauen and receyued power ouer al creatures, it nedeth no further interpretaciō. And againe the holy congregacions oz churches haue their pro- p[ri]e & peculiar angels to leade them, to guyde them, to wayte v[er]y them, to serue them and after gods ordinaunce to defende and p[re]serue them.

The seconde Chapter.

The text.

Unto the messenger of the congregaciō of Ephesus wyte: these thinges sayeth he, that holdeth the seuen starrs in his right hande, and that walketh in the myddes of the seuen golden candeltyches. I knowe thy wo[r]kes, and thy labour, and thy paciēce, and howe thou canst not forbear them whiche are euill: and hast examined them, whiche saye they are Apostles, and are not: and hast founde them lyars: and hast suffred. And hast paciēce: and for my names sake hast labored, and hast not sayned.



What maner a churche was at Ephesus, how Paul behaued hym selfe & wrought there, how Tymothee p[re]ached & taught there, and what the false p[ro]phetes dyd there enterp[re]se, is to be sene in the Epistle of S. Paule to the Ephesians, and sufficientl[yc]e descrybed of Erasmus in the Paraphrases of that Epistle. And reade moze thereof in the chrysten and godly story of Eusebius, in the .v. boke and xxiii. chapter. And by these wordes mayst thou vnderstande the hyghe p[ra]yse and commendaciō of their faythe, whetof their good wo[r]kes beare sufficient wytnes and reco[r]de. And this is also to be noted by this place, that men shoulde not l[ig]htly noz rashly beleue all maner of doctrine, but first trye and p[ro]oue whether it be of god oz no, and to ouercome & conuince al maner of ettours & false doctrine onely with the wo[r]de of god, whiche is not contrary vnto it selfe (yf one place be iustly compared with another) but it is p[ro]fytable vnto the true & p[er]f[ec]te vnderstandynge & knowledge of god. In Iohns tyme, as S. Paule was come vnto Rome, there were certen heretykes at Ephesus, namely, Cherinthus, Hebryon, and after them Marcio lyke as there were also in Pauls tyme, Himeneus, Alexander, Philetus & Hermogenes. But al these wer overcome w[ith] muche adoe & thoro[w] long paciēce, by þ godly bishops, which were at Ephesus, one succedyng another, as Eusebius maketh mencion.

The text.

Reuertheles, I haue somwhat against thee, because thou hast left thy first loue. Remembre therfore fro whence þ art fallen, & repent, & doe þ first wo[r]kes. Or elles I wyll come vnto the shortly, & wil remoue thy candeltyche out of his place, excepte þ repent. But this thou hast, because thou hatest þ dedes of þ Nicolaitans, which dedes I also hate. Let him that hath eares heare what the spirite sayeth vnto the congregacions. So him that ouercom- meth, wyll I geue to eate of the tree of lyfe, which is in the myddes of þ Paradyse of god.

Out of þ faintnes and coldnes of faith, doe spring want & lacke of ryght good wo[r]kes. Euen so came it to passe at Ephesus by þ meanes of þ false apostles, as Paule did befoze prophete vnto them at Philetus. For þ which cause þ Lorde requirerth & exhorte them to amēde, & threatheth them befoze (after þ maner of al the p[ro]phetes) that he wyll els punyssh and condemne them. As concernynge the secte of the Nycholaites, reade þ .xxix. chapter of þ thirde booke of Eusebius Chronicle. Whosocuer thoro[w] true faith & loue shall ouercome þ tēptacions & assaultes

assaultes of the enemy, the same shall receyue and enjoy the euerlastinge reward of blisse, & fructiō of god & heuēly father, & the pleasant sight of & countenance of Iesus Christ in euerlastinge ioye, which he nameth in this place, & tree of lyfe.

The tree of lyfe.

¶ And vnto the angel of the congregacion of Smyrna wyte: These thinges sayth he that is first and the laste, which was dead and is aljue, & knowe thy woiches and tribulacion and pouertie, but thou art ryche. And I knowe the blasphemie of them, whiche call them selues Jewes and are not: but are the congregacion of Satan. Feare none of those thinges, whiche thou shalt suffre. Beholde, the deuyll shall cast some of you into prison, to tempte you, and ye shall haue tribulacion ten dayes. Be faithfull vnto the deary, and I wyl geue the a crowne of lyfe. Let him that hath eares, heare, what the spirite sayth to the congregacions. He that ouercommeth, shall not be hurt of the seconde deary.

The text.

The falsse apostles whiche were conuerted from the Jewes vnto the saythe, were also at Smyrna, very busye and vniquiet in maynteynyng the circuncyssiō and other Jewyshe ceremonies. Against the whiche, the trow apostles and their dysciples (as Paule and suche other) were sayue to fyght and stryue: by reason wherof all the churches in the wo:ld were in perplexyte and dysquieted. In this place, Christ speaketh vnto them of Smyrna, and calleth them pooze in afflictions and ryche in saythe and vertue. And thus he teacheth here, that it is the worcke of the deuyll, and not of man, whanloeuē thou arte caste into any perplexyte, veracion, or prison for the saythe and trutthes sake. And therfore be the more patient, seying the heauenly father permitteth suche power vnto Satan against the. Euen so dyd it happen in this cite, vnto & good bishop Polycarpus, one of Iohns dysciples, whiche was burnt of the vnsaythfull, for the truth and the christen saythes sake. Of this ye maye reade moze in the .xiii. and .xv. Chapter of the .iii. booke of Eusebius chronicle. By the seconde deathe, vnderstande euerlastynge deathe and damnacion, as the first deathe, is & deathe of the bodye and of soule, from the whiche we shall be deliuered: and be rayled by agayne thozowe a trowe saythe and confydence in the mercye of god toynd with a perfyghte repentance.

The seconde deary.

The fyre deary.

¶ And to the messenger of the congregacion in Pergamos wyte: This saythe he, whiche hath the sharpe swerde with two edges. I knowe thy woiches, and where thou dwellest such where Satans seate is, and thou hepest my name, and hast not denyed my sayth. And in my dayes Antipas was a faithfull wyrtne of myne, whiche was slayne amonge you; where Satan dwelleth. But I haue a fewe thinges against the: because thou hast there, them that maynteyne the doctrine of Balam whiche taught in Balahe, to put occasiō of synne befoze the children of Israell, that they shoulde eate of meate dedycate vnto ydoles and comyt fornicacion. Euen so hast thou them that maynteyne the doctrine of the Nicolaitans, which thing I hate. But be conuerted, or els I wyl come vnto thee shortly, and wyl fyght against them with the swerde of my mowthe. Let him that hath eares heare, what the spirite sayeth vnto the congregacions. To him that ouercommeth, wyl I geue to eat of the manna & is byd, & wyl geue him a whyte stone, and in the stone a newe name writen, whiche no man knoweth, sauyng he that receaueth it.

The text.

As concerning this church, we reade of no maner of accion or worcke of faith therof. But in al notable cittyes where right Christē mē were, bothe & ch:stened & vnch:stened Jewes did stryue by a cause much sediciō & tumult, as their accustomed maner was: And they prouoked also the lpuetenautes of Rome, alwayes to hate & persecute & right & true christiāns: As it happened in this citty vnto the deare & faithful seruant of god Antippe, which wout doubt, preached & gospel truly & sincerely, & therfore was faine to suffre deathe. In such cittyes wher gods word is cōdemined & al godly men in continual perrell & danger of their lyues & goodes, wher mē doe both blisse & curse for money, as Balaam did, where abhominable fylthines & whozedō is mainteined & suffered & ydolatry set vp; & wher

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holy matrimonye is had in no estimacio, there without doubt dwelleth þ̄ deuil. For these are no small synnes but very odious and hateful vnto god. But they maye repent and amende, and so obteyne mercye of god, and thozowe the grace and ayde of god, they maye withstande and ouercome suche damnable and outrageous enozymities: whiche thing yf they doe not, let them loke for nothings moze sure, than eternall damnacion. This ought to moue the hartes of all men and to feare and shugge them, that they maye repent and amende their lpues.

Anna. By Anna, vnderstande the woꝛde of god, and true hartly loue. And to cleaue faste vnto Christ with a strong and a stedfast faith, whiche thing is a spynghar pleasure and delyght vnto the godly and faithfull, and a very poyson vnto the vngodly & vnfaithfull. By the white stone, is signified the eleccion and appoyntment vnto euerlastyng honour, befoze god, and all saintes, bothe in this woꝛlde and in the woꝛlde to come, with the testimonye of a good conscience that feareth god, and of a right hartly ioye: And also the euerlastyng peace, rest, and sure conydenge in the grace and fauoure of god vnto euerlastyng lyfe.

The texte.

And vnto the messenger of the congregacion of Thyatira wyte. This saith the sonne of god, whiche hath eyes lyke vnto a flamme of fyre, and hys fete are lyke brasse. I knowe thy woꝛkes and thy loue, seruyce and fayth, and thy pacifce, and thy dedes whiche are moo at the last then at the first. Not withstandyng, I haue a fewe thynges agaynst the, because thou sufferest that woman Iesabell, whiche called her selfe a prophetesse, to teache and to deceaue my seruantes, to make them commyt fornicacyon, and to eate meates offered by vnto ydoles. And I gaue her space to repent of her fornicacyon, and she repented not. Beholde, I wyll cast her in to a bedd: and them that commyt fornicacyon with her into great aduerfitye excepte they turne from they dedes. And I wyll kyl her chyldren with deatly

Here learne, that the sonne of god, whiche hath the two edged swerde, the first and the laste, whiche is deade and yet lyueth, which hath the seven starres, and is the gouernoure of heauen and earth, is all one thyng: Namely þ̄ Helias, whiche was befoze the beginninge of the woꝛld, the sauour of al the faithfull, our Loꝛde Iesus Christ. Thyatira is a Cathedꝛall churche, and one of the most notable cities in Lydia. This churche, dothe þ̄ spirite of Christ commende, and praye, as well for dyuerse vertues, as also for waxing bygge and increasyng in them. But he rebuketh the synne of the heades, and overseers, which are so neglygent, that they doe not roote out, noꝛ refoꝛme certen wyckednes: As are the seruice and honouring of ydols and fals goddes, and other hygge blasphemies which doe alwayes accompany and wayte vpon ydolatrye. Whiche thing is signified by the wycked and superstitious woman Iesabell. Of this woman reade moze in the first of the kynges in the. xviii. and. xii. Chapter and in the. ii. of þ̄ kynges in the. ix. and. x. Chapter. How she & al her posteritie were so greuouly punished of god. And agayne reade the. xiii. Chapter of þ̄. v. boke of Eusebyus, concernyng Montanus & his heresies and than shalte thou vnderstande this place muche better.

Iesabell.

The texte.

And all the cōgregacyons shal knowe, that I am he which seatcheth þ̄ reynes and hertes. And I wyll geue vnto euery one of you accordyng vnto his woꝛkes. Vnto you I saie, and vnto other of them of Thyatira, as many as haue not this learyng and which haue not knowen the depyns of Satan (as they saie) I wyll put vpon you none o ther burthen, but that whiche ye haue already. Dolde fast tyll I come, and whosouer ouercometh and keepeth my woꝛkes vnto the ende, to him wyll I geue power ouer nacions, and he shal rule them w a rodde of yron: and as the vessels of a potter shal they be broken to shewers. I see as I receaused of my father, so wyll I geue him the moꝛnynge starre. Let him þ̄ bathe

ea res heare, what the sprete sayth to the congregacions.

This righteous, dreadfull and seuerer iudgement of god, shall the faithfull knowledge and prayse. And shall kepe them selues from suche blasphemies, and prevent the wrath and indignacion of god, and obey & folowe his wil, for as muche as they heare and perceave that god is one, that knoweth the pryuities of all hartes, and all the wycked frutes that spryng out of them, and that they shall with all iustyce and equite be punished. But those whiche epyther at Chyrentra, or els where, do stycke and cleave stedfastly vnto the worde and wyll of god, forsakynge the wycked synde, and refusynge to haue any thing with hym to doe, those woulde I not haue ouerladen (sayeth god) with outwarde ceremonies, and with Jewyshe ordinaunces. For faith and loue, accordynge vnto the doctrine of the gospell and agreable vnto the same, shall be sufficient for them before me, bothe for their saluacion, and also for a christen and a godly lyfe. For that is the seruice, which pleaseth me, and whiche I will rewarde. Whiche seruice also, the very heathen whan they see it, shall confesse and knowlege it to be good and godly, and to be the very tye and ryght gods seruice and beyng ouercome in their infidelyte and mysbelefe, they shall synde in their hartes, to consent vnto it, and to receyue it, and so shall be obedient vnto the gospell, forsakynge all their heathenly maners and al false gods seruice. Euen as the holy prophetes haue sayde long synce, that it shoulde come to passe, and that the grace and mercy of god was also promplyd vnto the heathen thoroowe Christe that was to come. That they also at length, with one harte and mynde, shoulde beholde & moornyng sturre Christ, and his holysome gospell, and shoulde in this lyfe thoroowe faith, and after this lyfe in the euerlastynge kyngdome of Christ, in the heauenly Ierusalem, receyue the fructiō of euerlastynge and eternall riches with god and al his electe. And in the ende he geieth them an earnest exhortacion, to doe good and to eschewe euyl that they maye obteyne saluacion and auoyde damnacion, as he dothe lykewyse in other places.

The .iiii. Chapter.

And wyte vnto the messenger of the congregacion that is at Sardis: this sayeth he that hath the seuen spirites of god, and the seuen starrs. I know thy workes: thou hast a name that thou sayest, and thou art dead. Be awake, and strength the thynges whiche remaine, that are ready to dye. For I haue not founde thy workes perfecte before my god. Remember therfor e, how thou hast receaved and hearde, and holde fast, and repente. If thou shalt not warche, I wyll come on the as a thefe, and thou shalt not knowe what houre I wyll come vpon the.

The text.



And this dothe Christe speake, which is ful of al gyftes of & holy goost, without measure, & dystributeth the same gyftes thoroow his spirite, vnto all churches, & to all faythfull ouerlects of the christe congregaciō. No hypocryse nor outwardshyne of godliness though it be neuer so ful of pompe or solemnitie, is of any value before god. He wyll haue faith and loue, whiche are the pythe and strength of lyfe, as infydelitie is of death. But this saythe & loue must no man vse nor haue for him selfe alone, but he must also moue and further othert men vnto the same, thoroow his instructiō, good example of lyfe, and thoroow praye. But alas, there is great lacke of true faith in the churche, whiche thyng maye well be perceyued by the workes and frutes which are sene and appeare.

The paraphrase vpon the

For there is but lytle earnest zeale and seruentnes sene in furtherynge of true vertue and godlynes, and of the true honour of god, done of a pure conscience, or in folowynge and practisynge the doctrine of the gospell receyued of the apostles: There is but lytle zeale, I say, in professynge & folowynge of this gospell, in worde and lyfe together. There are but fewe, whiche when they spee any thing amysse in them selues, doe earnestlye studie to refoyme and amende it, or inforce them selues with dyligence, to lyue in all godlynes, and continuallye to be founde wakynge in vertuous exercyses, as it were necessarye for al faithfull to be, seynge the glorious commynge of Christ shal sodenly come vpon them, they can not tell howe soone.

The texte.

¶ Thou hast a fewe names in Sardis, whiche haue not defyled theyr garments, and they shall walke with me in whyte: for they are worthy. He that ouercometh shalbe thus clothed in whyte araye, and I wyl not put out his name out of the booke of lyfe, and I wyl confesse his name befoze my father and befoze his angels. Let him that harbe eares heare what the spirite sayth vnto the congregacions.

The whyte araye.

There is but a small number amonge you, whiche doe lyue innocently and godlye, studyeng dyligently to lyue after my wyll and pleasure. But this small nombze is worthy of great honour, wherewith I shal also indewe them, as with blessed immortalite, & eternall saluacion, of my mere grace & mercye, aboue al desertes of theirs, whiche are all vnperfyte, yf they shoulde be tryed and examined by the iust iudgement of god, although they shoulde haue grace, they shalbe taken for acceptable and worthy. The whyte araye, dothe signifye an innocent lyfe without all maner of blemyshe: whiche neythe can be obteyned in this lyfe, nor yet is it in the vertue or power of any man. But the innocencye and purenes of Christ, whiche hath the ouerhande in them that be his, thowhe gods spirite, shalbe dystributed vnto the faithfull, in such wyse as they shalbe partakers therof.

The texte.

¶ And wyte vnto the angel of the congregacion of Philadelphia: this sayth he that is holy and true, whiche hath the keye of Dauid: whiche openeth and no man shutteth: and shutteth & no man openeth. I knowe thy woorkes. Beholde, I haue set befoze thee an open doore, and no man can shut it: for thou hast a lytell strength, and hast kept my saynges: and hast not denyed my name. Beholde, I make them of the congregacion of Sathan, whiche call them selues Jewes, and are not: but dos lye. Beholde, I wyl make them that they shal come, and woosshyppe befoze thy sete: and shal knowe that I haue loued the. Because thou hast kepte the wordes of my pacience, therfore I wyl kepe the from the houre of temptacion, whiche wyl come vpon all the worlde, to tempte them that dwell vpon the earth. Beholde, I come shortly. Holde that whiche thou hast, that no man take awaye thy crowne. Him that ouercommeth, wyl I make a pylar in the temple of my god, and he shal go no moze out. And I wyl wyte vpon him, the name of my god, and the name of the cytie of my god, newe Ierusalem: which commeth downe out of heauen from my god, and I wyl wyte vpon him my newe name. Let him that hath eares, heare what the spirite sayth vnto the congregacions.

For the moze perfyght vnderstanding of this booke, we lacke dyuers stories, which were eyther nothyng at all, or elles littell regarded in the fyrste begynnyng of the chrystendome. Els, shoulde we haue hearde and read muche comendacion wyrtten of this churche. Whiche, as it maye here be well perceyued, dyd wonderfull excellentlye handle it selfe in the faith and doctrine of the gospell, and suffred muche also therfore. But alwaies it ouercame the assaultes of the Jewes, heretykes, and false teachers, whiche at length it dyd confounde, & so thowhe the helpe of god proceded and went forwarde in godlynes. For the whiche

it is

it is thus commended of Christe in this place. But Christe himselfe onely hath power, thowhe his spirite, to assure, and stablyshe the conscience of man in true doctrine and in the right saythe, & also in quietnes of mynde: And all other vnto whome he hath geuen the same spirite, are to be taken as instrumentes & ministers onely accorpyng vnto the same spirite and no nother wyse. For the which cause without the same spirite, that onely doth serche and iudge the secretes of mans harte, no suche matter partepnyng vnto the saythe and relygion of god and quietnes of mans conscience, can well and rightly be determyned. The open dooze, wherof he speaketh, is the woꝛde of god, and the holy gospel, by the whiche the churche maye woꝛke and byng to passe, muche profyte and honour vnto our god and loꝛde, by them whiche shall be conuerted thereby, vnto þ true christen sayth, as well out of the Jewes, as also out of the heathen. And that shall not all the enemyes of god be able to hynder, withall theyꝝ myghte and power, how sylple and weake soeuer the ministers of god, in that behalfe, shall seme and appeare to be. For he that woꝛketh in them, is strong, myghtie and can not be ouercome. And he, whan he shall see his tyme, shall not onely humble and byng downe the heathen, and turne them vnto the true sayth, but he shall also dysmaye the Jewes, whan as they shall see theyꝝ honour, their temple and their gods scrupce, vityerly destroyed and ouerthrowen, and the woꝛd and knowledg of god, þ onely creatoꝛ of all thinges to be spꝛede abꝛode thowout al þ woꝛld. At that tyme shall they be compelled to confesse not onely those to be the children of Abraham whiche are circumcised in theyꝝ bodyes, but those that in true faith, in spirite and trueth, doe honour and inuocate god that is creatoꝛ of heauen and earth, and the god of þ Patriarkes, offeringe by vnto him euerywhere and at euerye season continually, that sacrifice that is onely lefte to be offred, namely the sacrifice of thankes geuyng. But this sayth beyng garnysed with the woꝛkes of godlynes, shall appeare, and be made manyfest, thowow the pacience of the holy martirs, whiche in so many congregacions haue suffered, and dayly are persecuted of the tyzannes for gods sake, and for denyng the false gods seruyce, beyng greuouly assaulted thowout the whole woꝛld, and not onely at Philadelpheya, whiche is mencioned and named onely for an example, vnto all suche as are lyke vnto the same. Wherfore whosoever hath þ grace to be constant and stedfast in saythe, let him praye vnto god for perseueraunce, that he maye obteyne the crowne, whiche god hath promysed vnto him. Suche stedfast posses, that doe not onely stande fast and sure, but also are able, and wyllyng to vpholde the whole foundacion and byldyng of the churche, they shall be set in the heuenly tabernacles of god, and shall be garnysed with names and tytles of honour, in euerlastyng blisse, whiche shall be the newe Ierusalem, the heuēly golden cite, where all the blyssed and holy citizyns shall dwell, in the kyngdome of Christe.

The open
dooze.

¶ And vnto the messenger of the congregacion whiche is in Laodicia wryte: This sayth (Amen) the saythfull and true wytnesse, the begynnyng of the creatures of god. I know thy woꝛkes, that thou art nerher colde nor hotte: I woulde thou were colde or hotte. So then because thou arte betwene bothe, and nerher colde ner hotte: I wyl spewe the out of my mouthe, because thou sayest. I am cyche and increasyd with goodes, and haue neade of nothyng, and knowest not, how thou art wretched and miserable and poore, & blynde, and naked. I counsell the to bye of me golde tryed in fyre, that thou mayest be riche: and whyte rayment, that thou mayest be clothed, that thy fylthy nakednesse do not appeare: and anoint thyne eyes with eye saluē that thou mayest se. As manye as I loue, I rebuke and chaſten. Be seruent therfore, and repent. Beholde, I stande at the doꝛe and knocke.

The teſte.

The paraphrase vpon the

If any man heare my voyce, and open the doore, I wyll come into him, and wyll suppe with him, and he with me. To him that ouercommeth, wil I graunt to syt with me in my seate, eue as I ouercame, and haue sitten with my father in his seate. Let him that hath eares, heare, what the spirite sayeth vnto the congregacions.

Our sauour Christe hath many sondy names. Here he is called Amen, faithfulness and trueth, the refuge and safegarde of the faithfull, of all creatures the begynnynge, without begynnynge, & euerlastyng wysdome of god. Here marke how hyghly god is displeasid with suche as be indifferēt, neyther whot nor colde, whiche wyll, and wyll not, not consyderynge the earnest wil and commādemēt of god: And wyll suffer nothyng for his sake, but are content with the onely shyne and shadowe of godlynes and with the onely name of faythe and obedyence to god. Where as Christ wyll haue a more seruent and earnest zeale, namely the golde of a stedfast and a constāte fayth in all maner of affliction & aduersitie, the whyte garmētes of innocencie and purenes of lyfe, in their whole conuersacion befoze god and man, & bygyht and clere eyes of Christen doctrine without any manner of errour: That a man beyng riche after this maner, may walke befoze god in his churche, with woꝛshyp and honestye, and without all dreadd. Whan any mylfoztune of this woꝛlde dothe happen vnto the faythfull, they ought to thynke vpon these woꝛdes, and to be thankfull vnto god in true faythe and charite, alwayes studyng to amende their lyues: This is the true repentaunce. The loꝛde is muche more ready to gyue, than we are to desyre or to receyue. And he delygheteth in vertuous and godly hartes, and gyueth them somfozte, loue and hope, and strengthneth their faith, that they maye be able to continue and remayne without dreade in the grace and fauour of god. This is & very ryght supper of & spirite of god, withal faithfull beleuers in this woꝛld. But in the blysse of heauen, there shal be the very fructiō and possession of all goodnes, and of the most hyghest honour, with vspeakable ioye in god withal the holy sainctes, whiche euet haue lyued vertuously in the fauour of god.

The .iiii. Chapter.

The .iij. c.

After this, I looked: and beholde a doore was open in heauen, and the first voyce which I hearde, was as it were of a trompet talkyng with me, whiche sayde: come vp hither, and I wyll shewe the thynges, which must be fulfilled hereafter. And immediatly I was in the spirite: and beholde, a seate was set in heauen, and one sate on the seate. And he that sate, was to loke vpon, lyke vnto a Jasper stone, and a Sardyne stone. And there was a raynebowe about the seate, in syght lyke to an Emerald. And about the seate were foure and twenty seates. And vpon the seates foure and twenty elders sytting clothed in wyppre rayment, and had on their heades crownes of golde.



Here doth John looke and see in spirite, as all & prophetes dyd. Beholde the fygure, whiche representeth vnto thee, what heauenly mysteries of the kyngdome of Christ, and of the thynges that shoulde happen afterwarde, John dyd see in the heauen be-
 yng opened. To be in the spirite, is as muche as to be rapte of the spirite of god, into an heauely traunce aboue al mans witte power or capacyte. Gods stoole or seate in heauen signified the euerlastyng state and continuance of the power, myght, blisse and ryghtuousnes of god. The bygyhtnes of the pꝛecious stones signified & hyghe maiestye and glory of god, bewtyfyed with the knowldege of al thynges. The raynebowe signifieth

To be in the
 spirite.

Gods seate

The pꝛecious
 stones.

The rayne
 bowe,

his

his mercye and pacient sufferynge, yet not without mete and condigne reuengeance and iustice. The. xiiii. seates and the. xiiii. elders, doe signifye þ most hyghest iustyce, and vnsearcheable counsell and iudgement of god, and that the most speciall frendes of god bothe of the olde and new testament, are incorporate into þ kyngdome of god, bothe Patriarkes, kynges, Prophetes, Apostles and bysshops: All are subiect vnto the lozde in all holynes, and ready to honour him eternally. And al these doe knowledge, that they receyued all goodnes and commendacion that they haue, of the bountyfull grace of god.

The. xiiii. seates and the. xiiii. elders.

And out of the seate proceded lychtynge, and thondynge, and voyces, and there were. vii. lampes of fyre, burnynge before the seate, whiche are the. vii. spirites of god. And before the seate there was a sea of glasse, lyke vnto Cristall, and in tye myddes of the seate, and rounde aboute þ seate were foure beastes full of eyes before and behynde. And the first beaste was lyke a lyon, and the seconde beaste lyke a calfe, and the thirde beaste had a face as a man, and the fourth beaste was lyke a flying Eagle. And the. iiii. beastes had echone of them fyve wynges about him, and they were full of eyes within. And they had no rest daye neether nyght, sayinge: Holp, holp, holp, Lord god almightye, which was, and is, and is to come.

The texte,

The earnest iudgement and commaundement of god, shall be opened and made manifest vnto all the worlde thowhe the gospel, whiche shall be fearful and heauy vnto the wycked, but ioyfull and welcome vnto the faithfull & godly: For vnto them it shall come with the gyftes of the plentifull spirite of God, whiche shall appcare in their frutes. The sea of glasse, maye signifye vnto vs, the aduersities of this lyfe, whiche serue both to þ glozve of god, and also to the syngular profyte of the faithfull for the frutefull exercyse of their faythe. The. iiii. londy beastes, are interpreted by some of the olde doctours (but not by all) to signifye the. iiii. Euangelystes. They maye betoken the. iiii. speciall mysteries of the Christen faythe: As the manhode of Christ maye be signified by the face of the man: And the passion and death of Christ, by the calfe appoynted to be slayne and offered. And the resurrection from death, by the lyon: And the ascension into heauen by the Eagle. All whiche misteries of Christ are plentifully set furth in the holy gospels, and Christ and his kyngdome is describ'd in them vnto all the world, as a necessary and a perspyght doctrine. The wynges which are spoken of, doe signifye here (lyke as they doe in the. vi. Chapter of Esaye) the obedience and reuerence, whiche all creatures doe owe of duty vnto þ lozde, whiche vertues the fapthful both willyngly and dplygently doe declare withall redynes and swytnes of their godly and deuout heartes. The multitude of the eyes, dothe signifye, the Christen doctrine and wysdome of god, whet of is no want nor scarlenes in the churche: And this doctrine must be learned and taken out of the holy scripture geuen by god. For the whiche cause, al godly and blessed myndes as well of the angels as of men, shall neuer cease to prayse and exalte the almightye god, to be holy in al his workes, onely one in his godly substance and yet a Trinite of persons, as it is wonderfully declared and expressed bothe by al holy scriptures, and also by the heauenly wysdome of the prophetes, and other holy men, secretely inspired and lychtned of god, euē certein of the heathē also, whiche thowhe true fayth doe knowledge and confesse that there is but one onely god, creatour of all thinges, and tuler and gouernoure for euer and immutable.

The sea of glasse.

The foure londy beastes.

The face of the man.
The calfe.

The lyon.
The Eagle.

The wynges.

The eyes.

And when those beastes gaue glozve and honour, and shankes to him that sat on the seate (whiche is ieremy for euer and euer) the foure and twentye elders fel downe before him

The texte.

The paraphrase vpon the

That sate on the throne & worshipped him that lyceth for euer, & cast their crownes before the throne sayng: thou arte worthy (O lord our god) to receaue gloire and honour, and power, for thou hast created all thynges, and for thy wylls sake they are, & were created.

One creature geueth euermoze occasion to another, to knowe and to honour by al meanes possyble, the vnsearcheable highe, maicesty, power, wysdome, and mercy of the onely creatour and maker al the world: knowledgyng al goodnes, that can be founde or sene in all maner of creatures, to come onely of God, whiche is the well spyngge of all goodnes. And for that cause, he is onely to be honored, inuocated and feared with all reuerence and submission, as muche as euer is possible for al creatures to perfoyme, which haue all that they haue, what soeuer it be, lyfe, power, actiuite and altogethet of god, and can ascribe nothing that good is vnto them selues.

The .v. Chapter.

The text.

And I sawe in the right hande of him that sate in the throne, a boke wyppen within and on the backe syde sealed with seuen seales. And I sawe a stronge aungell whiche preached with a loude voyce: Who is worthy to open the boke, and to lose the seales thereof? And no man in heauen nor in erth nether vnder þe erth was able to open þe boke nether to loke thereon. And I wepte muche because no man was founde worthy to open & to reade þe boke, nether to loke thereon. And one of the elders sayd vnto me: wepe not. Beholde a lyon of the tribe of Iuda, the rote of Dauid, hath obtayned to open the boke, & to loce the seuen seales thereof.



This boke in the hande of god, is the holy scripture and doctrine of god, inspyred by the holy goost, wytten thowowe the prophetes, sealed vp and vnknowen vnto all men, whiche wyll enterpise to reade and interprete it after their naturall reason, and after the capacyte of their owne suttill wittes onely, whether it be after the spirituall sence, or after the very letter. For þe which cause fewe of the cyuill and polytique learned men, geuen altogethet vnto worldly wysedom, dyd euer but lytle medle with this booke, or beare any minde vnto it. And therfore Ezechiel and Daniel were commaunded to set a locke vpon it, notwithstandinge that this booke is the truth, necessarye and profytable for al the electe children of god, to beleue. But that man alone and none els, can open this booke at all tymes, whiche hath the spirite of Christ, nether dyd any other euer open it from the begynnynge. For lyke as Christ was alwayes present with the Patriarkes and Prophetes, in al suche thynges as concerned his honour, rulyng, & instructyng þe faythful churche thowow faythe: Euen so was the spirite of god present in all the electe plentyfullpe, to directe them in al matters, concerning the necessitie of their saluacion, althoughe secretly & not manifestly. Wherfore truly, this booke is shut vp vnto all worldly and natural reason, not onely vnto the heathen, but also vnto the fleshely Jewes, with their stony hartes, as the most part of them were, and vnto all suche as without the spirite of Christe doe enterpise to medle with the wytynges of holy scripture. And therfore John bewayleth the ignozaunce and myndnes of the Jewes the people, and that not without a cause. But yet this comfozte hath he, that it wyll amende and be better: at suche tyme as the spirite of Christe thowowe the merytes of the death and passion of Christ, shall take awaye the myndnes of all maner of errours, bothe of the heathen and of the Jewes. And then thowowe the spirite of god in the apostles, shall be opened the mysterie of the holy gospel, whiche

which were hidden in tholde testament, not onely vnto the good Jewes, but also vnto the heathen, wherlocuer they dwel in þ world. This hath Iesus Christ þ sauiour of þ world, deserued & brought to passe w his lyonlike might, & with his shepheardlike simplicitie & mekenes: with his patience, & wylling passion, euē accordyng as the prophetes dyd tell, & signifie long befoze: And specially Iacob in his blessing ouer the trybe of Iuda. For the which cause, Christ is called a Lion of þ tribe of Iuda. And he is also named of Esay and of other prophetes, of Dauid's stocke. As S. Mathew declarerth in the genealogie of the birth of Christ, þ he is not onely the sonne of Abraham and Iacob, but also the sonne of Dauid.

¶ And I behelde, & lo, in the myddes of the seate, & of the foure beastes, & in the myddes of the elders, stode a lambe as though he had bene kylled, hauyng seuen hornes & seue eyes, which are the seuen spirites of god, sent into al the world. And he came, & toke the boke out of the right hande of him that satte vpon the seate. And when he had taken the boke, þ foure beastes & xxxiii. elders fell downe befoze the lambe, hauyng (euē cry one of them) harpes & golden byalles full of odoures, which are the prayers of saintes, and they soung a newe songe, saying: thou art worthy to take the boke, & to open the scales thereof: for thou wast killed, and hast redeemed vs by thy bloude out of al kinredes, & tonges, & people, & nations, and hast made vs vnto oure god, kynges and priestes, and we shall raygne on the earthe.

The text.

By the declaracion of the wordes befoze, maye this that foloweth wel & euidently be vnderstande: Euen as þ foure euangelistes haue described Christ to be the lambe þ was woxyed & slayne, & ful of the giftes of þ holy goost, accordyng vnto the number of þ seue principal articles of our christen faith, cōceruyng Christ: namely of his manhode, his passion, his butiall, his resurrecció, his ascensió, the sendyng of the holy goost, & his cōmyng at the latter daye to iudge the whole world. All whiche articles are spred a brode, knowē vnto the whole world, and once receyued, thow the gospel & preaching of the Apostles. And thus is the desyre of al the holy patriarkes & prophetes fulfilled: whiche desyred nothyng moze hartely, thā the manifestation of the honour of god, & the true knowledg, loue & religion of the very true & onely one god. Whiche thing is come to passe, thow the spreadyng abrode of the gospel: & thus is the swete smellyng oblació of thanckes geuyng, institute & begon in al the world, & all maner of old synckynge ydolatry is abolyshed: And thow Christ & his holy Apostles the true honour and religion of god is spred abrode, & preserued: And the synne of al the world, is cleane wyped away thow the bloude of Christ once offered vpon the crosse: And the erroys, and supersticion of al people with all false seruice of god, is vterly suppressed: & the rightuousnes of the true faith is restored, & the kyngdome of Christ set forwarde thow the infynite mercye & grace of god, whiche beareth rule in all the children of the kyngdome of Christ, & in all the electe both in this lyfe & in the kyngdome of heauen. For the kyngdome of heuē taketh his begynnynge here in this world in the cōgregation of the faythful, & it shal dayly increase thow the word of god, vntyl it be made perspyght in the cuerlastyng kyngdome of god with all the electe in heauen.

¶ And I behelde, and I hearde the voyce of many angels about the throne, and about the beastes and the elders, and I hearde thousande thousandes, sayyng with a loude voyce: Worthy is þ lambe that was kylled to receyue power & ryches, & wysdom, and strength, and honour, & gloye, & blessing. And al the creatures which are in heauen, & on the earth, & vnder the earth, and in the see, and all that are in them, hearde I sayyng, blessing, honour, gloye, & power be vnto him that sitteth vpon the seate, & vnto the lambe for euermore: And the foure beastes sayd: Amen. And the xxxiii. elders fell vpon their faces and woxe wpped him that lyerth for euermore.

The text.

The paraphrase vpon the

The very meanyng of S. Iohn is here in this place, as it is in his gospel, to proue the faythe of the godheade of Christ against all heretyckes. And for this cause he ascrybeth vnto Christ in this place, so many dyuine names and properties, apperteynyng onely to þe godheade: first þe he shal be inuocate & prayed vnto, not onely of þe patryarkes & prophetes, but also of al angels, whõ no creature doth excel in woorthynes, but onely þe euerlastyng & the very true onely one god. And thus he setteth furthe þe godly woorthines of þe mecke & crucified Christ, & of the Lambe þe was slayne & offered vp. vnto whõ for his humblenes, euẽ vnto þe crosse, suche a name is geue, as is aboue all names. And therfoze the knees of all creatures both in heauẽ, in earth, & in hel shal bowe vnto him. For vnto him pertyneth all power, þe is to saye, all omnipotency or all myghtines, all ryches and spiritual treasures, to distrybute þe same accorðyng vnto his wil, all wyldome, whiche is lyke & equall with þe omnisciece & ful knowledge of al thinges, of the father: All strength ouer & aboue al þe might & power of all this wyde world. All honour, prayse & laud, for his exceedyng mercy & Goodnes, & for his insynite benefites. vnto whome (as vnto their creatour) al creatures are made subiect. Not onely vnto him þe sitteth vpõ þe scoole, but also vnto þe Lambe, whiche is Christe very true god, & mã. And vnto him with þe father & the holy gost, apperteyneth al laud and honour for euer and euer: whiche is the onely one god. Whiche thing shal be also ascrybed and geuen vnto hym with the vnyfforme and full assent of all the holy electe bothe in heauen and in earth.

The. vi. Chaptre.

The text.

¶ And I saw, when þe lambe opened one of þe seales, & I hearde one of the. iiii. beastes say, as it were the noyse of thonder: come & see, & I saw. And beholde there was a white horse, and he þe sat on him, had a bowe, & a crowne was geuen vnto him, & he went forthe conquering and for to ouercome. And when he had opened the seconde scale, I hearde the seconde beaste, say: come & se. And there went out another horse that was redde, & power was geue to him þe sat thereon to take peace from the earth, and that they shoulde kylle one another. And there was geuen vnto him a great swerde.

The seuen special articles and misteries of þe christen faith maye be opened euẽ lyke as. vii. seales thozow þe holy goost, in þe holy scripture of þe olde & newe testamēt. As þe excellent clerke Erasmus doth proue by diuerse testimonies in his paraphrases vpon the. xxiij. Chapter of luke. But yet we maye vnderstande the openyng of these seales, after an other maner. First by þe white horse, maye be vnderstāde, þe first state of þe christe churche, which was altogether, pure, without blemyshe or faut, & holy, well armed & ready prepared: yea also as swyfte as an horse vnto al godlines. At þe which tyme, þe kyngdome of Christ did most flozyshe and increase in þe whole world. He þe lytteth vpõ this horse, hath a crowne vpõ him of þe kyngdome of heauẽ, w a bowe of þe euangelycal doctrine, wherwith he hath conquered & ouercome blessedly þe errors of ydolatry, & slayne them w a glorious triumphe & victoꝛye. By þe seconde scale, vnderstāde þe state of þe kyngdome of Christ, in þe tyme of þe martirs, fro the time of S. Steuẽ vntil the tyme of Cōstantyne the Emperour. Whan as þe churche was paynted with bloode, thozow out þe hole world thozow þe tyrannye of the Romyshe Emperour. Not w standyng þe at the same tyme also, þe Jewes suffred extreme calamities, & great plages of death vnder the reygne of Tytus, Vespasian & Adriane. All which maye be spgnified by þe deade horse, & by þe great swerde. For the Romyshe Emperours did cōtinually, slaye one an other, besydes þe diuerse of thẽ persshed otherwise also. And this maye be wel vnderstāde by him þe sitteth vpõ þe red horse.

¶ And when he had opened the thirde scale, I hearde þ̄ thirde beaste say, come and se, and I behelde, & lo, a blacke horse: & he that sate on him, had a payre of balances in his hande. The text.
 And I heard a voyce in þ̄ myddes of the foure beastes, say: a measure of wheate for a peny, and the measures of barley for a peny, and oyle and wyne se thou hurte not.

By the thirde scale, & the beast, & by the blacke horse thou mayest vnderstande, the great dearth which happened vnto the christians, the heathen, & Jewes, and the Romanes at suche tyme as epyther Claudius, or Traianus reygned Emperours. Although the prouidence of god did alwaye prouyde sufficiēt noysment for those þ̄ were his, as it appeareth euydently to them þ̄ reade the Cronycles of that tyme. The balances, maye betoken the penury & want of bytels, for as muche as they were compelled to wey & measure, how much euery one should haue dayly for his parte to lyue with. For the measure of wheate, is vnderstande to be the porcion, that was allowed for one man for his dayes spending.

¶ And when he had opened the fourth scale, I hearde the voyce of the fourth beaste saye, come, & se: and I looked. And beholde a pale horse: & his name þ̄ sate on him was death, & hell folowed after him, & power was geuen vnto them ouer the fourth parte of the earth, to kyl with swerde, & with hunger, and with death that cometh of vermen of the earth. The text.

By the fourth scale, the beast, the voyce, and the pale horse, mayest thou vnderstande the heretikes, whiche dyd dyuerse wayes and a longe tyme vex the holy churche with falsse doctrine. And haue made it, as it were pale & bleaked for very sorow & heuynes. And this myschiefe hath preyuled in very many landes, and in the whole christendom, which was at that tyme as great as euer it was. And than were dyuerse godly byshops and other Christians persecuted to death in all places, for the true faythes sake.

¶ And whē he had opened the fyfte scale, I sawe vnder the altier the soules of them that were kylled for the word of god, & for the testimony whiche they had & they cryed with a loude voyce, saying: How long tarest thou Lorde, holy & true, to iudge and to avenge our bloude on them þ̄ dwell on the earth: And long whyre garmentes were geue vnto euery one of them. And it was sayd vnto them, þ̄ they should rest yet for a litle season vntyl the number of their felowes, & brethern, & of them þ̄ should be kylled as they were, were fulfilled. The trees.

The fyfte scale, and the altier with the soules vnder it, maye signifye the ryght godly Christen men, whiche spghe & crye þ̄ they might ones see the true honour of god thynne & glorifye, & al rightuousnes to increase: And þ̄ to procede of þ̄ very true sayth & true vnderstandynge of the word of god: and againe they crye also against the tyrannous gouernout of þ̄ wycked magistrates. Vnto them is geuen comforte of conscience, & stedfast trust & cōfidence in þ̄ promyses of god, which can not deceyue them, yf they crye earnestly & seruelly. For þ̄ is a token of the redempcion & great comforte þ̄ is at hande. And in þ̄ meane tyme, þ̄ very same doe obteyne saluacion of their soules, immediately after their death, in þ̄ ioyes of heauen, wheras they doe wyllyngly and patiently wayte after the resurrection of their bodyes, at suche tyme as the number of their felowes shalbe accomplished and fulfilled. Whiche tyme and number is onely knowen vnto the lorde.

¶ And I beheld, whē he had opened the syxt scale: and lo there was a great earth quake, and the sunne was as blacke as sacke clothe made of heare. And the mone waxed all, euen as bloude, & the starres of heauē fell vnto the earth, eue as a fygge tree casteth from her bett fygges, when she is shaken of a myghty wynde. And heauen vanyshed away, as a scroll when it is rolled together. And al mountaynes & yles, were moued out of their places. And the kynges of the earth, & the great men, & the ryche men, & the chiefe captaynes, & the myghty men, & euery bondman, & euery free man, hyd them selues in dēnes, & in rockes of the bylles: & sayd to the bylles & rockes: fall on vs, & hyde vs fro the presēce of him that sytch on the seare, and from the wrath of the lambe: for the great day of his wrath is come, and who is able to endure? The text.

This syxt scale, maye be vnderstande of the great mysery and affliction, which

ſhal ariſe & be procured thoroꝝ antychriſt, which ſhal be a very enemy of Chriſt, and of all true holynes whiche ſhal eſteeme & make himſelfe a god. And he ſhall ſet furthe in al thinges, his owne gloꝝpe, honour, pompe, luſt & pleaſure, againſt the holy word of god. And all this ſhall he doe, wth all wyſkynes, tyrannye, falſe doctrine, hypocritical and ſuperſtitious holynes, & with mans ordinaunces, and he ſhal haue wonderfull ſucceſſe therewith. And therfore there ſhall great afflictions ariſe in the world, and terryble earthquakes ſhalbe ſene, whiche ſhal evidently declare the greuous myſeries whiche ſhal enſue thervpon. And all theſe thinges ſhalbe knowne, (accoꝝdyng vnto the maner of the ſcripture, & the prophetes, and of Chriſt himſelfe alſo) thoroꝝ ꝑ eclipſe & darckenynge of the ſunne; of the Moone, and tokens of blood, & thoroꝝ the fallynge of the ſtarrs. w^{ch} h^{as} as in the holy ſtate (vnderſtande ꝑ ſpiritualty) ſlanderous perſons ſhal reygne, whiche ſhall blemiſhe that ord^{er} & ſtate, with wyckednes, & ſhal do muche hurt bothe vnto the bodies and ſoules of them, foꝝ whoſe welth and ſaluacions ſake they ought by dutye and office, w^{ill}lyngly and gladly to gyue, and to looſe their owne bodies and lyues. Foꝝ truth it is, ꝑ after the tyme of the heretikes, the enemye of Chriſt that hell hounde Mahomet dyd ariſe in the Eaſt partes of the worlde: And the maynteyners of ydols and ymages, monkery & falſe religions, danable perpetuall bowes, purgatory, byeng & ſellyng of maſſes foꝝ mony, the pryde & pompe of the ſpiritualtie, & ſpecially of ꝑ ſea of Rome & of her decrees, curſyng of Emperors & kynges, theft, robberies, warres & murders in finite without n^ober, (which brought ſuche miſery, ſlader & heuines, as no tong can expreſſe) theſe, I ſay, did ariſe in ꝑ weſt partes of ꝑ worlde. And this w^{ill} the holy gooſt ſygnifye & expreſſe in this place, with ſuche wordes, as men doe ble, wh^{er} they w^{ill} expreſſe the hygheſt ſozowes, perplexites, & myſeries of any tyme.

The .vii. Chapter.

The ſexte.

And after that, I ſawe foure Angels ſtande on the foure corners of the earth, holdyng the foure wyndes of ꝑ earth, ꝑ the wynde ſhould not blowe on ꝑ earth, nerher on the ſea, nerher on any tree. And I ſaw another angel aſcende from the ryſyng of the ſunne, which had the ſcale of the ſpyunge god and he cryed with a loude voyce to the foure Angels (to whom power was geuen to hurte the earth & the ſea) ſaying: hurte not ꝑ earth, nerher the ſea, nerher the trees, tyll we haue ſealed the ſeruauntes of our god in their foꝝheades.

Foure angels.



His pertepneth alſo vnto the ſyxt ſcale, as a ſyngular comfozte vnto ꝑ right faithfull, whiche are toſſed and perfecuted in this worlde foꝝ the truthes ſake, and foꝝ godlynes. By theſe .iiii. angelles, are vnderſtande noſome miniſters, whiche goe aboute to hynder bothe the lyfe and doctrine of the goſpel, and the true faith. Theſe are ꝑ meſſengers of Antychriſt, ſcattrid thoroꝝ wthout the whole worlde, & they doe great hurte vnto al men of euery degre: whiche is ſygnified by the earth, the ſea, & the trees. The holy angel, which aſcendeth from the ryſyng of ꝑ ſonne, & hath the token oꝝ ſcale of the ſpyung god, is our lord Jeſus Chriſt: which hath not onely comaunded the goſpel to be preached vnto al creatures, but alſo thoroꝝe his godly power, he doth hynder ſuch as would ſtop oꝝ let it. And this he doth thoroꝝ his ordinary miniſters, as wel of ꝑ ſpiritual, as alſo of the tempoꝝall ſozte. And foꝝ this cauſe ſome men haue vnderſtanden by this angel, ꝑ good Emperour Conſtantine. But it maye alſo be ſome other, by whome our ſauour Chriſte dothe further, and ſet foꝝthe the doctrine of the goſpell, and a Chriſten lyfe, againſte all tyrannes and Antychriſtes.

The earth, the ſea, and the trees. The halp angel.

This angel therfore, ſhall deliuer the electe childzen of god, from the myddes of the wycked worlde, and ſhall marke oꝝ ſcale them with the token oꝝ marke of

the blessed whiche is fayth, loue, and innocency, and by these he shall make them to be knowen vnto the whole christen congregation.

¶ And I heare the nombre of them whiche were sealed, and there were sealed. an. C. and xliii. M. of al the trybes of the chyldren of Israel. Of the trybe of Iuda were sealed. xii. M. Of the trybe of Ruben were sealed. xii. M. Of the trybe of Gad were sealed. twelue. M. Of the trybe of Aser were sealed. xii. M. Of the trybe of Nepraim were sealed. twelue. M. Of the trybe of Manasse were sealed. xii. M. Of the trybe of Simeon were sealed. xii. M. Of the trybe of Leuy were sealed. xii. M. Of the trybe of Iudas were sealed. xii. M. Of the trybe of Zabulon were sealed. xii. M. Of the trybe of Ioseph were sealed. xii. M. Of the trybe of Beniamin were sealed. xii. M.

The text

Thus hath our sauour Iesus Christ chosen into his churche & cōgregation, not onely out of the gentyles or heathen but also out of the Jewes, of all trybes & generacions. Out of þ which, euen before the passion of Christ, there were infinite numbres, scattered & dyspeeled abroad thorow out þ whole worlde, which were conuerted vnto þ christen faythe & receyued þ baptysme or christendome. As the holy Apostles also, preached first vnto the Jewes, the syncrete & pure christen fayth. And the nombre of those Jewes þ were conuerted by them, was doubtles greate, throughout the whole worlde, & in continuance of tyme increased. But here in this place, after þ customeable vse of the holy scripture, is marked or sealed a certen appoynted, & prescribed nomber, for an vncerten & an vnprescribed nomber, but yet a full and a perfyght nomber. For xii. times, xii. thousande, doe make an hundred and xliii. thousande. For what cause certen are not here telerked amonge the xii. trybes, it is not necessarye to searche. For there are euen as many true christians, & more also (thorowe þ wyll of god) conuerted vnto the true faythe out of þ trybe or flocke of Iacob; And more shall be dayly conuerted, whan as the Christen religion shall be restored and reformed after the rule and square of holy scripture, as it was first bylded, of the Apostles & byshops of the pympatrye churche.

A certen
nombre, put
for to signifye
an vn-
certen mul-
titude.

¶ After this I behelde, and lo, a great multitude (which no man coulde nombre) of al nacions & people, and tonges, stode before the seate, and before the lambe, clothed with longe whyte garmentes, & palmes in their handes, & cryed with a loude voyce, saying: saluatiō be ascribed to him that sitteth vpon the seate of our god, and vnto the lambe. And all the angels stode in the compase of the seate, & of the ciders, & of the four beastes, & fell before the seate on their faces, & worshipped god, saying. Amen: Blessing and glozpe & wysdom, and thankes, and honour, and power, and myght, be vnto our god for euermore. Amen.

The text

As was before sayd, there wer many turned vnto þ christe fayth, out of þ tribes of þ Israellites, after þ ashe. But there were many more, yea infinite numbres out of all other heathē people, tounge, & nacions, which eue frō þ antyquyte (as bothe Sybilla & Mercurius, & also more euidently & certeinly þ patriatke Iacob in þ. xlii. of Genesis, & lykewyse all þ prophetes doe testifie) dyd looke and wayte for the sauitour & Messias. Out of þ which, the christendome did dayly increase, & waxe greater in þ whole worlde, & thus they became right chyldren of Abraham, & Israel, after þ fayth, to þ glozpe & prayse of god. Where vnto al the holy patriatkes had alwayes more respect, thā eyther to þ lande of Chanaan, or to þ temple of Ierusalem, or yet to þ circumcision & cutting of þ foreskynne of their bodis (but vnnaturall and dysobedient) chyldren and posterite. Yea or synally to all maner of Jewyshe ceremonies. For those christians, that were conuerted frō the heathē, in the whole worlde, dyd imbrace & receyue the gospel very desyrously & feruently, framing their lyues in euery condicion thereafter, reformyng & forsakyng their olde heathenly & synfull lyfe & maners: patient in all maner of afflictions: Constant and faythfull euen vnto deathe for the true faythe and religions sake, againste ydolatrye, supersticion, and false religion.

The paraphrase vpon the

And for this, they haue receiued euerlastyng blisse, wherein they laude & honour god in the ioyes of heauen euerlastyngly. As they also doe no lesse, so long as they remaine in the warfare of this transitorye lyfe, wherein they walke, (as byyng marked and chosen out) in all innocencie, vertue, and godlynes: & thus euen vpon earth, they possesse their soules with patience, in all maner of assautes and temptacions, with a true confidence in god, and with a quiet conscience. And by this meanes they take here a tast of the blessed hope and lone, vntill they obtayne euerlastyng saluacion.

The text.

¶ And one of the elders answered, saying vnto me: what are these whiche are arrayed in longe whyte garmentes, and whence came they? And I sayde vnto him: Lord, thou wost. And he sayde to me: these are they, whiche came out of great tribulacion, and made their garmentes large, and made them whyte by the bloude of the lambe: therefore are they in the presence of the seate of god, and serue him daye and nyght in his temple, and he that spytteth in the seate wyl dwelle amonge them. They shall hunger no more, neither thirst, neither shall the sunne lyght on them, neither any heate. For the lambe whiche is in the myddes of the seate, shall fede them, and shall leade them vnto fountaynes of lyuynge water, and God shall wype awaye all teares from their eyes.

A certen elder asked S. John (to geue him occasion to teache, and to instructe him) what he iudged, and thought of those blessed ones, whiche he saw in suche honour with god, garnysht with whyte garmentes. And John made a quicke answer, sayeng, that all those whiche doe cleaue vnto Christe with a true and a perfyght faith, and for the faith and truthe sake suffer patiently & willingly, what afflictions so euer god shall sende vnto them, they shall be in great honour and estimacion with god. And they are riche, as asserybe al their perfitnes, vertue, and godlynes, not vnto their owne workes, nor yet vnto their owne fulfylling of the lawe, wherein they must nedes knowlege them selues gyfte and synful: but all together vnto the merytes of the healthsome passion of Christ, whiche is and shall euer be their rightuousnes, in whome they put their trust and confidence: and for his sake, they are readye to suffer, what soeuer god shall lay vpon them. These are the holy & blessed, whiche begynne in this lyfe, to haue a delight in godlynes, euen with a free spytte: And thowwe saythe they are sure of the grace and mercye of god, which shall continue for euer towarde them, & at length they shall haue the cleare frucion of all goodes, and shall fully possesse that, which they doe here hope and looke for. Suche men are the very true seruauntes of god fully stablyshed in the right saythe, and true loue: from the whiche (thowwe the grace of god) they shall neuer fall: for as muche as god is their father, and ouerseer, whose deare and lounge children they are. And they can lacke no treasure, neyther corporall nor spirituall, eether in this worlde, or in the worlde to come. And they lyue blessedly in peace and quietnes of conscience, before god: readye at the pleasure of god, to goe thowwe welthe and woo in this worlde, whome no maner of creature can hurte, for as muche as the lord fattoreth them, vnto whome they haue vtterly geue and committed them selues, and haue offred vp vnto him a pleasant sacrifice & oblacion in saythe, in true Christen loue and perfyght hope. For Christ that suffered death for them, and redeemed them with his bloude, will not forsake them, but graciously rule & gouerne them, and thowwe the holy gospel wil instructe them in all rightuousnes, which they begynne here in this world, and shall enioye the frute thereof in the lyfe euerlastyng. And thus thowwe the grace & mercye of god, they shall overcome al woe and vexacion, and remaine patient in persecucion, yea and merry and ioyfull,

also

also in him, that can strengthen and comfozte them: whiche dyspybuteth his plentifull grace vnto them, to worke al holy & vertuous workes. For the which also, bepng his owne workes, he wpll yet crowne and rewarde them (as S. Iohn sayeth) in the kynadome of heauen eternaly.

The viii. Chapter.

¶ And when he had opened the seventh seale, there was sylvence in gr much about the space of halfe an houre. And 3 sawe. vii. angelles standynge before god, & to them wer geuen seven trompettes. And another angel came and stode before the autier, hauynge a golde scusset, and muche of adouces was geuen vnto him, that he should offre of the prayers of all sanctes vpon the golden autier, which was before the seare. And 3 sawe of the adouces whiche came of the prayers of all sanctes, ascended vp before god out of the angelles hande. And the Angell toke the scusset, and fylled it with fyre of the autier, and cast it into the earth, and voyces were made, and thondrynges and syghynge, and earthquake.

The texts.

Thathe ofte bene sene, that after great troubles, and muche vexacion, thozowe the prouision of god, rest and quietnes hath folowed in all tymes. And thus shall it continue euen from the ascencion of Chyiste, vntyll the worldes ende, that after rayne, the sunne shall shyne, and afterwarde it wpll be cloude & darcke againe. Euen so, whan the fapthfull haue once roy in god after the victorpe of the dragon, then commeth a new dysquietnes and perplexite, whan as the wycked Angels and spirites, thozowe their members & mynisters, shall set vp all abhominacion, synne & wychednes, hurtefull and noysome vnto the soule: as Sathan dyd vnto Job, what tymes he came, and accompanyed, him selfe with the children of god. Here come, vii. that is to saye very many, and thole mightye and stronge, with power graunted and permitted vnto them to doe harme. But Chyist 3 true and fapthfull kyng and father of his kyngdome, churche, and children, commeth and standeth, as an hyghe pyest at the alter of god, with the oblacion of his owne bodye. For Chyist the lozde, is bothe pyest, altar and the oblacion himselfe, and he standeth for his fapthfull electe, with the golden censers, the hyghest loue and humyltye, thozowe the whiche he gaue him selfe for the synnes of al the world, into the moost vytter and standerous death, for a perpetuall reconciliacion for all those that beleue in him. Vnto this onely one and eternall pyest, Chyist, doe all fapthfull, holy, and blessed christians, tender and gyue their vnperfyte deuocion, thanckes geuyng, fetuent petitions and prayers, their hope, loue, and fapth. All whiche, he recepueth in good parte, and maketh them acceptable vnto 3 father, with the censers of his prayers, and with his swete smellynge rightuousnes, and holynes, wherewith he is full and abundant, plentuous and sufficient for all the electe from the begynnynge of the world, vntyll the ende therof. And by this meanes and no nother wyse, may the prayers of all the holy and fapthfull come vnto god, namely thozowe the handes and merites of his passio, so that they take the same with them, pleating with god thozowe the same. Whiche thing dyspleaseth and pleaseth the lord god right well. Howe yf the holy electe shall thus offre by their necessites & praicrs vnto god thozowe Chyist, whiche is the onely meyratour betwene god the father and mankynde, than wpll the mercifull god heare them, and shall punyssh the wycked tyrannes and oppresours of the fapthfull, with his fyere darter, and thonderboltes, and other plages, whiche he can, and is wont to vse dyuers

The paraphrase vpon the

wayes for the terribble punishment of the wretched godlesse princes & tyrannes, bothe bodely and gostly, in so muche that Sathan with his whole kyngdome halbe amased therat.

The text.

¶ And the seuen Angels which had the seuen trumpettes, prepared them selues to blowe. The first Angell blew, and there was made haile and fyre, whiche were mingled with bloude, and they were cast into the earth: and the thirde parte of the earth was set on fyre, and the thirde parte of trees was burnt, and all greene grasse was burnt. And the seconde angell blew: and as it was a great monntayn burning with fyre was cast into the see, and the thirde parte of the sea turned to bloude, and the thirde parte of the creatures which had lyfe, dyed, and the thirde parte of the shippes were destroyed.

The trees.

¶ Christ bringeth his punishmentes to passe thowhe good and euill angels, euen at his owne pleasure. For vnto the lord there is nothing euill no; vnprofitable: for as muche as he onely can make good of euill well ynoughe. The first plage of the churche of Christ, was in the vnderstandynge and interpretation of holy scripture whiche euen at the first, was assaulted with dyuerse dangerous heresyces, whiche sprang vp by reason of the dyuersitie of vnderstandynge amonge the wyters and teachers: by reason wherof, infinite schismes, diffusions, perels and dangerous vprourcs did sprynge & aryle. And for this cause were so many counceils holden. For the christendome suffred great decaie, and many swarued there from, at suche tyme as god, of his mercye, gaue peace and quietnes in the churche, but for a small season, as I sayde before. By the trees we shall vnderstande people of all maner of nacions and degrees, in the christendome of no small noiber, as in the tyme of Athanasius and after. The seconde plage foloweth afterwarde, against the whote and natural strength and scarcenes of men, and specially that, whiche was betwene princes and rulers, that were assaulted of the wretched fyende with ambition, for power and dominion. The whiche the wretched fyende dyd ruple vp, after that the godly and holy teachers had rooted out all errors and heresyces. This contention and deuyfion in the churche betwene the rulers of the laytie and clergie, hath bene the occasion of very great inueries betwene the grecians and the Romaynes, Emperours and kynges, Popes and byshops bothe in the spirituall and tempozall regiment. For this deuyfion the burning fyre of pryde hath bredde infinite and vspeakable hurte vnto the churche of Christ. For euen out of this, sprang so many warrtes, battels, burnynges, and destroyng of landes. And suche common harmes wyl the spirite of god signifye by the trouble, losse and destruction in all the elementes, the fyre, water, ayer & the earth. For there was no man sure and in safegarde.

The text.

¶ And the thirde angel blew, and there fell a great starre from heauen, burning as it were a lampe, and it fell into the thirde parte of the ryuers, and into fountaines of waters, and the name of the starre is called wormwood. And the thirde parte was turned to wormwood. And many men dyed of the waters, because they were made bitter. And the fourth Angell blew, and the thirde parte of the sonne was smyren, and the thirde parte of the mone, and the thirde parte of starres: so that the thirde parte of them was darkened. And the daye was smyren, that the thirde parte of it shoulde not shyne, and lykewyse the nyght. And I beyelde and heard an angell synging thowhe myddes of heauen, saying with a loud voice: Woe, woe, woe, to the inhabyters of the earth, because of the voyces to come of the trumpes of the thre angels, whiche were yet to blowe.

¶ The thirde plage came vpon the starres of heauen, that is, vpon the most holyst people, whiche were taken for the spirituall state and order, as monckes, fraters, and priestes: whiche thowhe their bynoctyspe, haue heaped vnto them selues

selues money, goodes and treasures, and haue gotten landes and dominions, for the whiche great dyuision was among them. And wheras the world should haue learned of them, faith, loue and knowledge, it was nothing but slandered, offended, deceyued, seduced and soze hyndered by them, bothe in faythe, and in godly luyng and behaueour: bothe whiche, were vtterly decayed in these partions, to the great vndoyng and destruction bothe of bodye and of soule. And thus the swete hony of christen loue and concojde among these orders, is turned in to bytter wormewood, by the which many soules are destroyed. The fourth plague maye well be vnderstande, to be the breaking in of the Turkes & Saracens, whiche is, as it were a woerthe and well delictud scourge or whyppe, whiche shoulde scourge and punyche the christendome falling into spaine and dyssolutesnes. As it hath already happened in the .iii. partes of the earth, Asia, Europa and Africa. All these hath he gotten wholly into his handes. And hath also dyuerse tymes attempted Italy and Spaine. And hath already gotten Austry, Etichlande, and parte of Hungry. He þ thinketh not this a great losse, and a wonderfull destruction, the same hath no vnderstandynge at all. Suche great mysertes, perplexites and destructions, dothe the scripture signifye in diuerse places by the darcknes of the Sunne, Moone and Starres. And where as he sayth, that onely the thirde parte was destroyed, he signifyeth thereby, that all this dyd not continue in dyuerse places. For men addyessyng the selues vnto repentaunce and amendement, haue dysappoynted suche enemyes, & dyscharged them selues of them. But not euery where, no: at all tymes. For all these mysertes and plagues returned againe afterwarde, and were moze dangerous, hurtful and intollerable, than they were befoze. And bothe these and other plagues dyd increas, and get the ouerhande daylye moze and moze, & lykewyse also the synne against the worde of god, against true loue, againste peace and quietnes, and against all vertue and godlynes, dyd not cease but raged continually against the manifest and clere gospel, euen by the spirituall sozt, which haue their luyng of the gospel, wherunto they are the most extreme enemyes, bothe in worde and deade, a thousande partes moze than the secular and laye sozte. And yet all vnder the pretence & coloure of a Christen & good zeale, wheras they seeke nothing but their owne ppyuate lucre, as it is euydent & manifest.

¶ The .ix. Chapter.

¶ And the fyfte angell bleime, and I sawe a barre fall from heauen vnto the earth. And to him was geuen the keye of the bottomlesse pyt. And he opened the bottomlesse pyt, and the smoke of the pyt arose as the smoke of a great fornace. And the sunne, and the ayce were darckned, by the reason of the smoke of the pyt. And there came out of the smoke locustes vpon the earth, & vnto them was geuen power as the scorpions of the earth haue power. And it was commaunded them, that they shoulde not hurte the grasse of the earth: neyther any grene thinge, neyther any tree: but onely those men whiche haue not the seale in theyr foreheades. And to them was commaunded, that they shoulde not kyll them, but that they shoulde be vexed fyue monethes, & their payne was as þ payne that cometh of a scorpion, when he hath stonge a man.

¶ The text.



Like as in the openyng of the fourth plague, god is become man, to washe awaye all synnes and wyckednes: euen so the deuyll, whiche is a counterfetter of gods workes, imageneth by all meanes that he can, to set vp and stablyshe all maner of intollerable errours, and to augment his kyngdome: And goeth about to make him selfe a god, and to fyght and stryue againste the

The paraphrase vpon the

Locustes.

the gospell, and against all godlynes. But thozowe the iudgement of god, he is fallen downe from heauen, vnto the earthe, and hath receyued thozowe the iudgement of god, and thozowe his permission, the key of hell and of the botomles pyt of all wyckednesse, euen lyke as Christ is ascended and gone vp and thozow his merites and rightuousnes, hath opened the heauen, and hath receyued the kyngdome of god, for all the faithfull electe. And out of this belly the botomles pyt, arose a smoke of worldly wysdome, & of fleshy lustes, by the whiche, al godlynes planted of Christ and of the apostles, thozow the preachyng of the gospell, is obscured and darckened. And there are rysen vp locustes, that is to say, false teachers, heretykes and worldly suttell prelates, scolemen and sophisters, which thozow their proude doctrine, and mans ordinaunces, pompe, and couetousnes, haue done muche harme in the churche in the heartes of the faythful, thozow the permission of god: And all this is suffered euen for the spynne of contempnyng gods worde, and for that men haue loued them selues, muche moze than Christ. Whiche worde of god they haue made moze to be contemned, wth their syngyng, and fast or swyfte mumblyng by therof, without vnderstandyng, than they haue profyted or edyfied epyther them selues or any other therby. And also in their hyghe scoles and vniuersyties, with their Aristotle, and their Philosophy, they haue made \hat{p} worde of god darcke & obscure. And with their Philosophical dysputacions, they haue made it vnccerten and doubtfull, and vnprofytable vnto the churche. As it maye well appeare that \hat{p} frute and ende of al their studyes haue bene nothyng els but couetousnes and pryde, worldly honour and promotion. And with their suttyll wyttes and dyuises, they haue done wonderfull muche hurte. But thozowe the myghtye power and vertue of Christ in his churche, they haue bene hyndered and dysappoynted, for this purpose that they shoulde not hurte nor harme the true faythfull, whiche increase and waxe grene thozowe faythe, in all godly workes and exercyses: whiche the spirite of god would not suffer to be hyndered, but that they shoulde be preserued in faith and loue after the wyll and worde of god in all holynes and vertue. But those men whiche haue made a couenaunt with pryde, couetousnes, fleshy lust and pleasure, enuye, hatred and excesse, and suche other, they were geuen vnto them, to vse after their owne pleasures, for as muche as they had no seale or token of god. Notwithstandyng those shoulde they not kyll neyther, for as muche as many of them myght be conuerted and amende, but they shoulde onely punyssh and vexe them in their consciences, and with other plages, for a season, namely for the space of syue monethes, whiche maye be vnderstande to signifye, syue hundredth yeaeres, wherin all suche thinges haue bene sene, practised and suffered in the churche of god. And their payne and veracion for so long a tyme, hath bene extreme, their conscience being fearefully and heauily toymentcd for their great synnes. Whiche thinge dyd first spryng of false doctrine, and of mans tradicions, which they haue not kept, as for an example, they cōstrayned, filthy chastitie of pryestes, monckes, & nonnes, the glotonous fastyng, the myserable toyment of eare confession, the dreadfull feare of purgatozpe, the pollyng of pardons, the excessiue and couetous pouertye of beggyng freres vnsacrable. These are the venomous synges, which doe vexe and toymente them that wyll forsake, and set at naught the token and seale of gods worde.

The text.

¶ And in those dayes shall men seeke death, and shall not fynde it, and shall desire to dye, and death shall flye from them. And the symilitude of the locustes was lyke vnto hoises prepared

prepared vnto battayll, and on their heades were as it were crownes, lyke vnto golde and their faces were as it had bene the faces of men: And they had heere as the heere of wemen. And their teeth were as the teeth of Lyons. And they had habbergions, as it were habbergions of yron. And the sounde of their wynges, was as the sounde of charrettes, wher many horses runne together to battayle. And they had tayles lyke vnto scorpions, and there were spynge in their tayles. And their power was to hurte men fyue monethes. And they had a hynge ouer them, whiche is the angell of the bottomicke pye, whose name in the Hebrew tongue, is Abaddon: but in the Greke tongue, Appollyon that is to saye, a destroyer. One woce is past, and beholde, two wooces come yet after this.

These locustes or gresshopers shall be strong and myghtye in the churche, and shall greuously vex and oppresse all faythfull professours of the gospel, which can not abyde nor beare their false religion. And they shall be so assycte and persecuted of them, that they shall wyshe a thousande tymes rather to be dead than alpye. For the grieue and sorowe of suche as be tormented in their conscience, is vnspeakeable. And that all men maye the better knowe suche locustes, these tokens are to be marked. They syt vpon horses haung vpon their heades, as it were crownes garnysht with golde and pzeious stones, and haue faces lyke vnto mens faces, louyng lowly & amyrable in wordes & in outwarde pretence, but in effecte, vertue, and strength lesse and weaker thā any woman, garnysht with pleasant heere euen for nothynge els but for a very token of hypocryse. And besydes this, they haue terryble teth, whiche sygnifyeth, that they are myghtye to hurte, euen lyke Lyons, without feare & not able to be resysted. For as muche as they are armed with habbergions of yron, hangynge together with their Chaynes and Behemoth knottes, byndinge and knyting them selues together with their Councels and Decrees, that they seme inuycible, and not able to be ouercome of the whole world. They thunder with their cursynges, suspensions, and excommunicacions, and all, to maynteine their pompe, euen lyke a fearfull army, whiche in warre fare woulde make all the worlde afrayde. They flye with their pardons and bulles, euen as it were with wynges ouer hylles and dales, ouer sea and lande and popson moze noysomly vnto death, than they shoulde doe with very bodyly weapons: And yet whan their bulles and parchement wil not helpe, they wyl vse the prycke and swoorde also. And the kyng or gouernour of this people hath no nother proper name but Appollyon, that is to say, destroyer, and the very incarnate deuyll, lyke as his aduersarye Christ, is bothe in name and in deede, a sauiour and preseruet. This is an heuy woce and mysery to happen vnto the churche of Christ. But there shall come yet .ii. other besydes this.

¶ And the syxt Angell bletwe, and I herde a voyce from the foure corners of the golden alter, whiche is before God, sayinge to the syxt Angell, whiche had the trompe: Looce the foure Angelles, whiche are bounde in the great ryuer Euphrates. And the foure Angelles were loosed, whiche were prepared for an houre, for a daye, for a moneth, and for a yere, for to see the thirde parte of men. And the nombre of horsmen of warre were .xx. times .x. my. And I heard the nombre of them: and thus I sawe the horses in a bysion, and them that sate on them, haungc frys habergions of a Jacyte colour, and byrmstone, and the heades of the horses wer as the heades of Lyons. And out of their mouthes went forth fire and smoke, and byrmstone. And of these thye was the thirde parte of men kyled, that is to saye of fyre, smoke, and byrmstone, whiche procede out of the mouthes of them. For their power was in their mouthes and in their tayles, for their tayles were lyke vnto serpenttes, and had heades, and with them they dyd hurte.

The texts.

The syxt angelycall deuyll, whiche was set against the syxt seale, dyd blowe for his tyme also, puttyngc forth his voyce in the chrystendome, where god ought to be honoured with the golde of a pure and syncere saythe. And at that tyme,

The paraphrase vpon the

tyme, the holy Apostle, S. John heard, in spirite, a voyce, without doubt þ̄ voyce
 of Christ kyng of all honour. Whiche voyce said vnto the angel of wickednes:
That thing whiche thou wilt, that take in hande. For I permytte þ̄ now at this
 tyme, to exercise thy power to the hurtynge and vndoyng of the wycked and
 vngodly, and to the amendement, furtheraunce and chrysten exercise of the faith-
 full and electe . Pour out the Hypocritical frowardnes of the hyghe state of
 the malygnante churche, whiche hitherto hath bene somewhat bounde, and hath
 had a great name, euē lyke as Euphrates, muche vnylyke vnto the holy Jordan,
 or vnto the flode Syloa, that is to say, the p̄ymatiue churche of the Apostles.
 And there is no hope of grace noz of recouerye or saluacion in her . For in this
 Euphrates there is nothing that is sounde and good , but all together full of
 death & destruction, with þ̄ helpe of his .iii. or foure streames whiche went out
 from him . It is easy to vnderstande, what and who they were, whiche went
 out after the decaye of the holy chrysten churche, or after, S. Justins or S. Am-
 brose tyme, after the fyue monethes, that is to saye, after fyue hundred peates, &
 went out euē at one tyme, namely at the tyme of the counceyl holden at Laterane,
 and were redy to murther and slaye the thirde parte of mankynde. And they, wth
 their felowes, byd greuouusly hurte them, in person, in goodes, in conscience, in
 bodye, and in the prosperyte and welth of their soules , thozowe horryble
 ertoys, in faithe , relygion, and outwarde ceremonies, thozow mans ordinaun-
 ces and tradicions bothe against the manifest holy worde of god, & also against
 the ordinaunce of the holy p̄ymatiue churche of the Apostles . And here the
 great number of these hozsemen, doth open the vnderstandinge vnto the reader,
 that all men maye easly perceyue, what they are, comynng vp in maner, about
 one tyme. But their frutes shall shewe and declare that, sufficiently. Out from
 among these hozsemen, came their captains, ridyng vpon hyghe hozles and mu-
 les, with hyghe pompe, p̄tendinge hyghe wysdom & godly power. But yet these
 holy b̄yethen the mapnteyners of Christes churche (as they p̄tende) do ryde,
 with harness and sallets, armed and p̄pared with many ordinaunces, decrees
 and statutes, by the whiche (alas what remedye) the chrysten faythe is lytle fur-
 thered. But it is well fensed and armed with habbergions, one ryug folded in a
 nother lower folde. These were set on fyre with a furious madnesse against the
 pure and sincere doctrine and p̄fession of the gospell yelowē for very enuye
 hated and malyce, and also for very sylthye desyre and couetousnes of golde,
 whiche thinges goe alwayes together . And againe sauering of bymstone in
 their hypocritishe filth̄ chakittie, vnmete & odious for any chryste harte to thicke
 vpon, muche lesse for any chrysten eares to heare, or any chrysten tong to speake.
 Their pompe and power, to subdue the symple and humble dysciples of Christ,
 contemners of this wycked world, is lyke vnto the power and myght of Lyons,
 by the wyttē of man, not able to be resysted or withstanden. And yet their power
 is not in their handes and armes, but in their mouthes. Out of the whiche com-
 meth, cursynge, suspendyng, excommunicating, and threatenynge with fire, and
 feare of hell and purgatoyre, & with suche lyke firebrandes of bymstone. Oh,
 how many right godly and faythfull constant men and women haue bene mur-
 thered wth in these foure or fyue hundred peates, of these hozsemen, whose power
 was onely in their mouthes. For, to the perfozmaūce of their spiritual tyrannie,
 they dyuisid spies & serchers, whiche they called *inquisitores hereticę prauitatis*,
 to spye out suche as they toke for heretykes, as Saule was one at suche tyme

as he raied so spitefully against the faithfull, from Jerusalem to Damasco. Their taylor, lyke vnto the taylor of a Scorpion or a Basiliske, are those whiche goe after them, and folow their example, Princes, Lordes, and tempoꝛal Magistrates, whiche are assistent vnto them, to execute their tyꝛannye, bothe otherwyle & speciallye at general counceils, whiche for their pleasures (euen though they be Emperours) yet they must bꝛeake their promyses of free paspoꝛte and passage, against bothe their honour and othes, in any matters that concerne their spiritual state, pompe, liberties, ordinaūces, be they neuer so much against the holy woꝛde of God.

And the remnant of the men which were not kyled by these plages, repented not of the dedes of theyꝛ handes, that they shulde not worshyppe deuyls, and ymages of golde and syluer, and brasse, and stone, and of wood, which nerher can se, nerher heare, nerher go. Also they repented not of theyꝛ murder, and of theyꝛ sojcery, nerher of theyꝛ fornicacyon, nerher of theyꝛ thetice.

The text.

Howe heuy and terꝛyble is the might and power of the deuyl, & of Anttchꝛyste, pea how many of the faithfull electe of God haue bene toꝛmented and slayne by them, bothe in their bodies and consciences. And yet euen in their tyme there were many that remayned alyue, whiche the mercifull hande of God dyd pꝛeserue in all godlynnes, and thow his ayde and helpe they escaped the handes of these tyꝛannes. Euen in lyke maner as there dyd also many remayne in their wicked purposes, in their cruel tyꝛannye & in their godles & blasphemous lyfe, whiche not withstanding would be bothe called, and also esteimed & taken for holy and spiritual men. And yet they beleue not, y they haue any nede to repent, & therfore they procede & goe forwarde with their tradicions of men, y transgressio wherof they punishe moze sharply than the transgression of any commaundement of God. For y doe they esteim in maner, lyghter thā nothing, taking it for suche a synne as may well ynoughe be dyspensed with, & remitted: And thus in the meane tyme, they please, serue and honour the deuyl with their ydolatry, supersticion, and inuocacion of sayntes, vnto whome they praye & say: Our father in heauen, halowed by the name, euen vnto the very images bothe of men & wemen. (Whiche thing the very lyuing deuyl taught them,) as though the sayntes shoulde desire any suche thing, and not rather be dyspleased therwith, vnto the whiche sayntes also, they make and set by images of golde, syluer, stone, and woode, euen vnto those true sayntes also, which were martyred and put to death, for speakyng and pꝛeachyng against suche heathnysh customes, and toke it for very wicked and abhominable supersticions and diuyl lyshnes, to inuocate and honour suche false goddes. And they doe these thinges so manifestly, that they can not, nor wil not denie it. No they haue no vnderstanding therof. For they the selues are euē lyke vnto their false goddes, and become so madde, and so farre out of their wittes, that they can no moze heare nor see thā their ydols and false goddes can. And they wil heare of no repentaunce at al, muche lesse wil they pꝛofyme any. But they wyl rather confirme and mainteyne their deuillysh ydolatrye and false religion, with sword and fyꝛe, murder and poyson, pea and sometime they are not alhamed to pꝛactyse sojcerye & witchecraft, to mainteyne their wickednes, againste y true faith & religio. And they wil lyue in whoꝛdom, wholoeuer say nay, euē of foꝛce, beyng extreme enemyes vnto holy matrimony.

The paraphrase vpon the

And thus they bleare and blinde the whole worlde with their fallenede & ryeng, and all to maintepne their possessions and infinite blasphemyes, whiche inlewe of their ydolatry, with woꝛldly foꝛce and tyꝛannye as they haue euet done.

The .x. Chapter.

The text.

And I sawe another mightie Angell come doune from heauen, clothed with a cloude, and the raynebowe vpon his hed. And his face as it were of Sunne, and his fere as it were of fyre, and he had in his hande a lytle boke open, and he put his right fote vpon the sea, and his left fote on the yearth. And cried with a loude voyce, as when a Lion roareth. And when he had cried, vii. thonders spake their voyces. And when the seven thonders had spoken their voyces: I was about to write. And I hearde a voyce from heauen, saying vnto me: Seale vp those thinges which the .vii. thonders spake, and write the not.



This strong angel, can signify none other thing, but our sauiour Iesus Christ, whiche reueled suche a vision vnto S. Iohn, for the profyte and comfort of the faithfull churche and congregation, and for a warnyng vnto the synfull worlde. For he it is, whiche in suche an euil tyme, and in suche great perplexite and dangerous warrfare of the christen churche vpon earth, cometh doune from heauen to ayde and succour it accordyng vnto his promes. And he appeareth vnto S. Iohn, euen as though he were commynge doune from heauen, clothed with a very manyfest and visibill cloude, whiche signifyeth his holy manhode, euen as he went by also vnto heauen, and dwelleth with vs, with his grace, ayde, and prouidence. The raynebowe, signifyeth his heauenly imperious crowne, and his gracious gouernaunce ouer his faithfull electe, for the whiche he is carefull and sorowfull with mercye and daylye ayde, in all thinges necessarye and expedient for them. His face and countenaunce is bryght, pleasant and full of mercye, euen lyke vnto the sonne. For he himselfe is the sonne of the worlde, that is to saye, the comfort, delyght ioye and felicitie of all faithfull. And againe, mighty stronge and rightuous in all his iudgementes towardes y godlesse and wicked, whiche he stampeth in peces and burneth them with fire, that can neuer be quenched. This same Iesus Christ our Lorde and sauiour, is come againe from heauen, with his lytle, meke, euangelycall booke, namely with the newe testament, in the whiche the olde is also comprehended. This booke is contemptuous and of no estimation, vnto the sage wylle philosophers, highe lerned doctozs, and pompous proude prelates, in so mutche that it was cleane lost out of the tempelles, for a great space, (euen as it was in y tyme of Ieremye the prophete,) beyng songe yearely in their monasteries & colleges, as their bowes and rules, wherunto they were sworne, required, but without all maner of vnderstandynge or feruentnes of the spirite, whiche should be sought and necessarye required in holy scripture. This boke dothe Christ bring, being garnished not outwardly with golde, siluer and pꝛecious stones, for a face and a shewe onely so that no man can reade in it, as though it were sufficient onely to kysse it, but he shal bring it open, that euery man maye reade and vnderstāde it, in their owne mother tong, and also in all scholes, where childꝛen are taught. He it is that is come into this worlde, and hath set his feete vpon al the earth, and also in the Isles of the sea, whiche were befoꝛe vnknowen, euen lyke

The rayne
bowe.

spoke as the true faith also was, which was readily & joyfully receiued of them, which before knewe nothing at all, and were more ignorant and vnlearned, than they that came from the grecians and Romaynes. Whiche thing maye we vnderstanden, by the left and the right foote. And what maye better be vnderstanden by the loude voyce, than the great noyse, which the holy Byble maketh, at suche tyme as it is spred abrode in ali speeches and tonges, ouer hundrethes and thousandes of people in so short tyme, to the great wonder and meruell of all faithfull, and to the hyghe furtheraunce and edyfieng of the chrysten doctrine and of the knowledge of God, and to the bitter confusion and feare of the whole diuylishe and hellshe flocke and congregacion, euen as a Lyon of the stocke of Iuda. And immediatly therupon came. vii. thonders, that is to saye, the moost godly and chrysten interpreters of holy scripture, were famous throughout the whole worlde, as were these Ambrose, Iusten, Hieron, Gregoꝝ, Cypriane, Hy-larie, and diuerse other, which in our tyme haue wrytten and taught as excellently and profytablye in the churche and congregacion of Christ, as euer they dyd. These haue taught and brought into lyght, the woꝛde of God very purely and sincerely, notwithstanding whatsoeuer the schole wryters and sophysters, the pompous byshoppes and monkyshe munitie haue many peres decreed & dyuised, to the contrary, with their vnccerten and vnstable doctrine, fayned ceremonies, sonde tradicions, & newe strange articles of the faythe, which haue no grounde in gods woꝛde, and cleane contrarye bothe to the vsage, and also to the doctrine of the holy auncient fathers in the pꝛimate churche. And where it is nowe added, that it shoulde not be wrytten what these thonders spake, let other vnderstande it as they wyll, I thinke and coniecture that it is a prophesye of the noble and excellent gyfte of God, & science of Dꝛyntyng, geuen first vnto the Ger-maynes, which were esteemed the moost rude and barbarous people. By and thoroꝛwe whome, not onely the newe testament hath bene renewed, interpreted & translated euen out of the very naturall fountaine & tong wherein it was wrytten, but also the whole olde testament out of & holy hebrew tong. Besydes this, all these before named & many other teachers and wryters of the holy churche, went first out into the worlde, and bothe with woꝛde and deede, noysed abrode the power of the gospell, so that the renewinge therof cannot be ascribed vnto those onely, which preache and teache in our tyme, but vnto the holy byshoppes of the pꝛimate churche, which preached and taught first of all, throughout the whole chrystendome, where as now, all our byshoppes for the moost parte, are domme and blynde in all godly doctrine, & utterly dꝛowned in worldly pompe, lustes, pleasures and in all wicked dyssolutenes.

vii. thons
dctis.

¶ And the Angell which I sawe stande vpon the sea, & vpon the earth, spake by his hande to heauen, and swaꝛe by him that lyueth for euer moꝛe, which created heauen, & the thinges that therein are, and the sea, and the thinges which therein are: that there should be no longer tyme, but in the dayes of the voyce of the seuenth Angell, when he shall begyne to blowe: euen the mysterie of God shalbe finished, as he preached by his seruauntes the prophetes.

The text.

Christe taketh an othe, and sweareth by God his heauenly father, euen with great earnest feruencye and holynes, that the tyme of his glorious laste comynge to iudge all the worlde bothe quicke and dead, is nowe alreadye nigh and at hande. And whan the victoꝛye that was prophesied to be

The paraphrase vpon the

fulfilled of Antichrist (which victoꝛye the seuenth angel, Christ him selfe or his spirite, that was yet to come in Helias befoꝛe the last daye, must blowe foꝛth accoꝛdinge vnto his office) were once past, than shoulde all together be fulfilled, that all prophetes dyd euer prophesye of the kyngdome of Messias the sauour of the whole woꝛlde, whiche is the hyghest misterye. Of the whiche thinges all patriarkes and prophetes, yea and the apostles also, and Christ him selfe, dyd speake, namely, of the tyme of the kyngdome of heauen, that was commyng, and of the commyng of Christ in his highest honour and gloꝛye, whiche shalbe manifest and knowen vnto all men and vnto the whole woꝛlde.

The text.

¶ And the voyce whiche I heard from heauen, spake vnto me againe, and sayde: go and take the lytle boke whiche is open in the hande of the angell whiche standeth vpon the sea, and vpon the earth. And I went vnto the angell, and sayde to him: geue me the lytle boke, and he sayd vnto me: take it and eate it vp, & it shal make thy belly bytter, but it shalbe in thy mouthe as swete as honny. And I toke the lytle boke out of his hande, and eate it vp, and it was in my mouthe as swete as honny: and as soone as I had eaten it, my belly was bytter. And he sayde vnto me: thou must prophesye againe amonge the people, and nationes, and tongues, and to many kynges.

At this place, myght the begynnynge of the .xi. muche moꝛe conueniently haue bene appoynted, but it is no matter. John in the person of all faithfull christians, and specially in the person of them, whiche shoulde be teachers in þe churche of god (as the holy bysshops and other apostolicall men) heareth the voyce of God, speakinge thus vnto him: If thou wilt doe and perfoꝛme thy office and vocacion truly and iustly, than goe thy waye, and appointe thy selfe therunto withall thy might and power, and take in thy hande the holy, open and mooste cleare cronicle booke of the holy gospel and woꝛde of God, receyue the same, and the holy vnderstandinge therof, from the holy goost thow seruent pꝛaier. And reade therein with faythe, loue, and moost earnest zeale, of Christ hym selfe. But he telleth him befoꝛe, that he shoulde not onely reade or synge it, wyꝛte or endyte it, but that he shoulde with a moost gredy desyre, euen deuoure it vp as a foode from God and as the heauenly bꝛeade of all faythfull beleuers, and that he dygest it in to his bowels as a moost cleane and holsome foode. Whiche thing can not come to passe without bytternes of repentaunce and of sorowe, and heynnes of the hearthe, and conscience. And specially vnto him that knoweth so muche of the wyll of God, and feleth that his spirite is so weake and frayle and his fleshe so wilde and dysoꝛbedient and his mynde so stubbourne and obstinate against the spirite of god: Or els it maye thus vnderstande, that whan a man vnderstandeth the woꝛde of god, and knoweth that it ought to be spꝛed furth vnto other, that is to saie, to the whole churche of God, and that the truth ought to be spoken vnto the blynde woꝛlde, and that it can not yet be done without great perell & danger of bodye and lyfe, than is it doutles bytter vnto him. But yet not withstandinge it is swete in the mouthe, thow the comfoꝛte and ioye of the truth, and thow the ioyful promes of the gospel of rightuousnes and holynes, thow Christ the sauour of the whole woꝛlde in al tymes. All this did John in a vision, and toke also further instruccion theroꝛ, as foloweth.

¶ And then was geuen me a rebe, lyke vnto a rodde, and it was sayd vnto me: kysse & meate the temple of god, and the altier, and them that woꝛshipp therein: and the quier whiche is within the temple, cast out and meate it not for; it is geuen vnto the Gentiles, & the holy cite shall they treade vnder foote xlii. monethes. And I wyll geue power vnto my two wyntes, and they shall prophesye a thousande, two hundred and .l.c. dayes, clothed in sacke clothe. These are two olyue trees, and two candellysches, standyng before the God of the earth. And yf any man wyll hurte them, hys shall procede out of theyr mowthes, and consume their enemies. And yf any man wil hurte them, this wyse must he be kylled. These haue power to shut heauen, that it rayne not in the dayes of their prophesyng and haue power ouer wateres to turne theym to bloude, and to smite the earth with all maner plagis as often as they wyll.

The text.

The lord both reule and shewe vnto John, that he wyll vylite and refoꝛme his churche. (bepng so soꝛe fallen and decayed) whā tyme shalbe thozowe apostolical men and godly parsons, whiche haue eaten vp and dysgested the booke of god, and with great swetnes and pleasantnes, haue bene feruent and earnest to further and to set furth the wyl of God. And thus he geueth hym a metwande in his hande (as he dyd also vnto Ezechiel) to measure & to serche out the rightuoulnes of the churches, and the state of euery one: And specially of them, whiche, by reason of their office and vocacion, ought to haue a speciall respecte and regarde to the seruyce of god: among the whiche, the bysshops and the highe & most speciall doctozs and teachers of the churche (whiche are vnderstande and ment by the quiere, for as muche as they are maisters and rulers of the quiere) were the mooste wicked and vngodly: And they are compared and lykned vnto the heathen and were geuen and deliuered by vnto them to be punyshed. for the heathen, and vngodly and superstitious people geuen to al ydolatrie, whether they be spiritual or secular, they shal treade down, destroy, and defyle the churche of Christ a long tyme, whiche is to be vnderstande by the xlii. monethes, & is to save. iiii. yeares & an halfe, whiche might well signyfye .iiii. hundredeth yeares & an halfe, from the tyme that muche false doctrine & many superstitious ceremonies came first into the churche against the manifest worde of God. Whiche thinges sprang by thozow the pompe, pryde, couetousnes and presumption of the spiritual prelates & watchmen, as they named them selues, and so ought to haue bene in dede by their office & calling. The two witnesses of repentaunce & amendement of lyfe, whiche should take the gospel in hande againe, and should restoze & bypng foꝛthe the booke againe, are Enoche & Elyas. For in the wicked tyme of the Cainstes before Noes floode, Enoche studyed & went about, without doubte, bothe with word & dede, to refoꝛme the world, & to reduce them vnto the true faith in God, & perfyght loue to their neyghboure againe.

The quier.

xlii. monethes.

The. ii. witnesses.

Wherunto he was moued by the holy goost, whiche did worke & speake in him, yea & parauenture also did wyte thozowe him. for there were once bokes of Enoche, whiche nowe are not to be gotten. And lyke wyse did Elyas also in the tyme of the lawe, but with a wonderfull zeale & feruentnes both in word & deed, thozow the mocion of the holy goost, whiche worketh in the ministers of god, whan he seeth his tyme, accordyng as the person & place requirerth. And therfoꝛe they bothe receyued one rewarde of saluacion, and remayned as it were immortall and are prophesied to come againe in spirite before the latter day of iudgement, to resiste and confounde the wycked Antichrist, and to heale with the oyle of lenticliche as are apte to receyue it, or els with the fyre of feruente zeale

The paraphrase vpon the

to confounde the wycked enemyes of god bothe with worde & deade, as Enoche and Elyas dyd, by the commaundement and ordinaunce of god, in their tyme, whan they were vpon the wicked earth. Lyke as also suche men might be fownde in our tyme with their names, wrytynges, and doynge, not in one place of the earth, moued with the same spirite & with the same worde and lyke zeale of god, euery one after the gyfte of grace geuen vnto him. Shoued, I saye, by the holy goost, of a godly mynde and lyke purpose as the nacions, people, persons and other circumstances required. Against these and suche lyke frendes and ministers of god, shall many greuous troubles be alwayes deuised and attempted, by the wicked malignant church, bothe against their good name, bodye, lyfe, and also against their goodes. And they haue no nother refuge, succour, comforte, helpe nor weapon to defende them with, but the onely, holy, eternall and inuincible worde of god in their mouthes and handes, whiche confoundeth all their aduersaries and deadly enemyes, whiche euen them selues the longer they mainteyne their euill and naughtye cause, the worse they make it, tyll at length they shall vtterly confounde and destroy themselves. But these .ii. ministers of the spirite of god, woꝝkynge in loue and feruentnes, with all softnes & burnynge zeale lyke vnto Enoche and Elyas, they haue power thowoe the spirite of god (whiche woꝝketh all thinges in his ministers) to procure and obteyne of god grace and vengeaunce accoꝝdyng to their faith and zeale, to þ furtheraunce of goddes gloꝝye, and to the profite and refoꝝmacion of the faythfull chꝝrsten church, as necessitie and conueniencie shall require. Euen lyke as Elyas had ouer the water, whan as thowoe his prayer he obteyned of god that it shoulde not rayne vpon earth for the space of thꝝe yeares: And agayne also fyꝝe from heauen, against those that mocked and contemned his offyce and testymonie.

The terte.

And when they haue fynished their testymonye, the beast that came out of the bottomlesse pyt, shall make warre against them, and shall ouercome them, and kyl them. And their bodyes shall lye in the stretes of the great citee, whiche spiritually is called sodom and Egypte, where our Lord was crucified. And they of the people and kynedes, and tonges, and they of the nacions, shall se their bodyes thꝝe dayes and an halfe, and shall not suffer their bodyes to be put in graues. And they that dwell vpon the earthe, shall reioyce ouer them, and be glad, & shall sende gyftes one to another, for these two prophetes vexed them spat dwell on the earth.

It hath alwayes from tyme to tyme bene well sene, howe this beast hath behaued hymselfe towarde the messagiers and ministers of god, whiche were sent vnto them. And specially vnder Achab and Manasses, and suche lyke kynge and ydolattous and hethenlyche pyeistes whiche serued false goddes, whiche persecuted the faythfull ministers of God, cursed and contemned them, burnt and drowned them, so farre as god permytted them. Whiche thing was for the best vnto the persons that suffered suche thinges, and for the syn-guler profyte of the faythfull church and congregacion. And yet for all their persecution, the doctrine and woꝝkynge of the faythfull was euer vpright and lyuely, and their good and holy name with the commendacion of their godly feruent zeale, was also wonderfully preserued to the vtter shame and confusio of the abhomyable and terryble beast, and all his members and lymmes: As the examples of the whole woꝝld doe testyfy and beare wyne: And specially euen in our tyme, and also the moost true and infallyble stoꝝye of the prouidence and of the holy worde of god. This citee, where Chꝝst is dayly crucified, is (in figure and similitude) the citee of Ierusalem, whiche for the headyng of the bloude

The great citee.

bloude of his Apostles, hath receyued her iust and due rewarde, as she deserued: and lykewys the wycked churche corrupte and popsoned of Sathan, wherin he beareth rule, murtheringe the faythfull scendes of God, and ministers of the gospell, whose holy zeale and truth of God, whiche they haue preached, they coulde not nor woulde not suffer nor abyde, vntill they were alwayes at length confounded and vtterly destroyed. Whiche thinge shall vndoubtedly happen also vnto them, whiche doe resist and withstande all chursten refozmacion of the churche in their state and order. Yea they see already before their eyes, and smell the indignacion of god & his terryble iudgement, wherof they haue bene earnestly and faithfully warned, but they were neuer affrayd nor abashed of it. At that tyme, the holy seruauntes and ministers of god, shall be fayne to suffer muche trouble, euen the very bytter and moost slanderous death. But at length whan all thinges shall be truly discussed, all the worlde shall see and perceyue the true doctrine and belefe of the faithfull & godly, & the impietie of þe wycked, obstinate, blinde, and vngodly infydels, whiche woulde neuer belcue. And thus fayth and truth in god, shall haue the victoꝛye.

¶ And after thre dayes and an halfe, the spirite of lyfe from God, entred into them. And they stode vp vpon their feete, and a great feare came vppon al them that saw them. And they hearde a great voyce from heauen, sayinge vnto them: Come vp hither. And they ascended vp into heauen in a cloude, and their enemyes sawe them. And the same houre was there a great earthquake, and the tenth parte of the cite fell, and in the earthquake were slayne names of men scuen. ¶ and the remnaunt were feared, & gaue gloꝛye to the god of heauen. The seconde woꝛd is past, and beholde, the thirde woꝛd wyl come anon.

The text.

Howe this beast with her members the wycked hethenlye pꝛelates and their swoꝛne adherentes haue alwayes & in our tyme for a long season cruelly dealt with the ministers of gods word, and with the preachers of the truth of þe moost sacred gospell, it is playne and euident ynough at this day vnto all the worlde: and thowoe the cronicles, whiche shall be publyshed, shall not be hydden vnto our posteritie, how, whan, and by whome dyuerse godlye men haue bene persecuted and murthered and moost shamefully handeled of the spirituall pꝛelates and their swoꝛne adherentes, onely for the true doctrine and faythes sake. But an other tyme wyl come by the very iudgement and grace of god, whan as these holy men and faythfull witneses of Christ, shall be had in hyghe honour and estimation, and shall byng moze to passe with their preaching, writings, and monumentes whiche they left behynde them, to the pꝛofyte and edificacion of the churche, and to the true vnderstandynge of the truth in all landes and nations of the earth, than euer they dyd in their lyfe tyme, as it is euident that it so happened vnto the holy prophetes and martirs. And than shal all the wicked enemyes and contemners of the worde of god and of Christes true religion, treble and feare the iudgement of god, not vnwoꝛthely, and they shall vndoubtedly receiue their due rewarde that they haue deserued for the extreme cruelty whiche they haue shewed and declared against the faythfull ministers and seruauntes of God. Whiche rewarde they shal receyue with feare, tremblynge, sorowe, smart and paine, Despaire, and with euerlasting shame and confusion folowing. Whether any suche thinge hath hitherto or maye hereafter happen, let euery true chursten hartt that trusteth in the mercye of god well consyder and wey by him selfe.

The paraphrase vpon the

The text.

¶ And the seventh angell blewe, and there were made great voyces in heauen, saying: the kyngdoms of this worlde are our lordes, and his Christes, & he shall raygne for euer more. And the .xxiiii. elders, whiche sate before God on their seates, fell vpon their faces, & worshipped God, saying: we geue the thanks O Lord God almightie: which arte and wast, and art to come: for thou hast receaued thy great might, and hast raigned. And the nations were angry, and thy wrath is come, and the tyme of the dead that they shoulde be iudged, and that thou shouldest geue reward vnto thy seruauntes the prophetes & Sainctes, and to them that feare thy name small and great, and shouldest destroye them whiche destroye the earth.



At this maye be well referred vnto the text and vision that went before: to this purpose, that after all matters before mentioned, once past, there shoulde be an vniuersall godlynes, and christen order, eyther thozowe the generall preaching of the gospel thozow out þ whole worlde or els thozow the godly lpe, peace and felicitie, whiche maye be at that tyme vpon earth. As it is possible inoughe thozowe the grace of god, and many good christen heartes doe trust and hope, that it shall come to passe. Or els it maye be vnderstande after the last iudgement of our sauour Christ, of the quietnes, whiche shall than immediately folowe after the cruell persecucion of Antichrist, as this blessed and comfoztable angel preacheth and declareth with his trumpet. For sure it is that before the latter daye the kyngdome of Christ shall appeare, and be receued of all nations and ples of the earth, euen of the Jewes also whiche at length shall receue knowledge of their errour, and shall confesse their obstinacy and þ wickednes of their belefe and conuersacion, whā they shall see the grace and knowledge of God manifestly reueled in all tongues and speches thozowe the holy word of god, and shall perceue the kyngdome of Christ the true Messias not to consist in the straght and narrow cozner of Canaan nor in the vnhappy cite of Ierusalem (whiche is vnhappye by reason of the dyuision and vquietnes that is in it) but in the whole wyde worlde, wherin shall be one onely felowshyp and congregacion of the seruauntes of the onely one and almyghtie god, whom alone all the holy prophetes (of whose faythe the Jewes haue alwayes made so highe boast) haue honoured and prayled, and lpe wylle the whole regiment and flocke of theirs, and the whole worldes Messias and Sauour, whiche was before the creation of the worlde, and hath appeared in the worlde in al humylite more than .xv. hundzeth yeaes, almost longer than the lawe of Moyse dyd endure and continue among the Jewes from the tyme of their delyue- raunce out of Egypte vntyll the comynge of Christ, whan he toke his manhode in the tyme of the reygne of Herode, whan as their regiment and gouer- naunce toke an ende. What lyes soeuer they seyne of their lande and regiment in Utopia (whiche they name Caspia) wherof they must shortly be a shamed and holde their peace, and confesse their decepte, falsehede, presumption & dam- nable lyes of their Talmude, & of all their false myserable blynde gupdes, and Rabbynes, whose falsehede is nowe open and manifest vnto all the worlde, for as muche as their bokes are made common (thozowe the benefyte of printynge) vnto all men of learnynge and knowledge. So that this myserable people (as the holy apostle S: Paule prayeth) hath that thing fulfilled vnto them, whiche they hoped for, and whiche was promysed of God in their tyme vnto their gene- racion. Euen so maye it come to passe vpon earth, and that right sone, that the honour and gloze of the kyngdome of Christ and of God shall appeare, which
 Wall

shal rule for a tyme vpon earth, and after þe latter iudgement, in heauen in euerlastyng blisse. As than al holy patriarkes, prophetes, apostles and all the martirs that euer haue bene, shal haue honour and glozpe, whiche they shal offere vnto the euerlastyng and very true God, in the sight of all Goddes electe in euerlastyng blisse, in þe kyngdome of God and of his Messias our sauour Iesus Christ, accordyng to the doctrine of the infallyble & moost true word of god. But the wicked and vngodly heathen, shal haue no part of this honour, glozpe and blisse, but shal suffer and be damned euerlastyngly in eternall wraeth, enuy, hatred, malyce and despayre. For suche is the righteous iudgement of God ouer all men bothe quicke, and deade, good and bad. Euery one shal be rewarded accordyng to his workes and desertes after the iust iudgement of almyghty God, without all maner of parcialtye or respecte of persons, whether they be of high or lowe estimacion in the world, whether they be riche or poore, and of what lande or contrye so euer they be. For than the holy and faithfull shal receiue of Christ euerlastyng saluacion for their trust, faith, and loue towarde God: and contrarpe wyle the wicked and vngodly tyrannes, aduersaries, & persecutours of the faithfull seruantes of God, for their obstinate blyndnes, infydelitie, and contemnyng of Goddes holy wyl and worde, shal peryshe for euer, and shal remayne euerlastyngly, cursed and damned withal wicked spirites. Thus farre (as seemeth vnto me) doe the visions and prophesies reache, that are hether to past, and mencioned in this booke. But nowe, that whiche foloweth, is another reuelacion, pertaynyng to an other tyme. For a man must not seeke any other order of þe scripture in this booke (whiche is compact together of many and diuerse visions without any obserued order,) than in other wrytynges of the prophetes, as they that are learned doe knowe well pnowge.

¶ And the temple of god was opened in heauen, and there was sent in his temple the arche of his testament, and there folowed lychtenynges, and voyces, and thonderynge, and earthquake, and muche hayle. The temple of god.

Here might the .xii. chapter well begynne, and these wordes myght be vnderstande and taken for a preparacion vnto the very glorious, and newe reuelacion, which is nowe (as I sayde befoze) opened vnto him. But this temple of God is the holy christen churche and congregacion in this tyme of trouble, dyscencion and batell, and participacion of the blisse of heauen and euerlastyng lyfe, vnto them that wyne and beare awaye the victoize. The Arke of the testament is the blessed and holy manhode of Christ, vnited and knit in one with the godly nature of the euerlastyng word of God, which is and euer hath bene þe Mercye scoole of all the world and of al men, and the onely comforte, refuge and ioye of the faythfull electe. But the lychtenyng, the noyse of the voyces, the thonderynge, and earthequake, with the great hayle, maye signifye the terryble damnacion of the wicked for euer, or els it maye signifye a synguler earnest and wonderfull preparacion of the hearer or of the reader (lyke as was of the holy Apostle S. John, whiche sawe it) to marke, and consyder it the more dilygentlye, for it is necessarye to marke and consyder suche reuelacions and visions, as doe folowe vpon suche tokens, the lyke wherunto happened sometymes also vnto the prophetes, as the holy scripture declareth.

¶ And there appeared a great wonder in heauen, a woman, clothed with the sunne and the

The temple of god.

The paraphrase vpon the

the wyone vnder her fete, & vpon her heade a crowne of .xii. starres. And she was wth childe, & cried traunpaling in birthe and pained ready to be deliuered. And there appeared another wonder in heaue, for beholde, a great red dragon hauing .vii. heades, & ten hornes & .vii. crownes vpon his heades: & his taile dyue þ^r thirde part of þ^r starres & cast them to þ^r earth.

Heauen.

The woman.

with childe.
The cryenge

The dragō.
The .vii.
heades.

The .x. hornes.
The .vii.
crownes.

The taile.

As in the prophetes of the olde testament, the first dyd write moze plainely and manifestly, than the last; whiche are muche harder to be vnderstanded, as Ezechiel, Daniel, and zacharie are muche harder than Esaye, and Jeremy: Eue so in the new testament, in this prophetycall boke, the latter propheties, reuelacions, and visions are moze playne and easy to be vnderstanded, thā the first: in so muche as this vision maye in manner be an interpretaciō of those visions that went befoze. This heauen, wherin this great token dyd appeare, must nedes be the kyngdome of heauen, the chrysten church, congregacion and felowshyp of all faithfull from the begynnynge of the worlde vntyll the ende therof as Chyist him selfe doth interprete it. The woman, of whome the angell here speaketh is the euerlasting, mighty and blisshed worde of god, whiche is byghyt and mightye as the Sunne, wherunto all the vnderstanding of man, and of all flesh is subiecte. And it is clothed and garnyshe with þ^r faith and confession of the patriarkes, prophetes, Apostles and martires bothe of the olde and of the newe testament. This word of God, the holy gospel promised vnto vs from tye begynnynge, and beleued, hath perfozmed, and thozowe the mercye and goodnes of God, hath brought forth and bozne vnto vs, Chyiste the sauour of the worlde, or the true faith in Chyist. But this came not to passe, befoze suche time, as nonother saluacion coulde in any wyse be founde, thozow the workes of the lawe, throughe the sacrifices nor throughe all other good workes. For none of them all had power to satisfye, or to make holy, but onely the righteoulines of the worde of God, that became man, namely our sauour Chyiste, the sonne of God and of Marye, whiche had bothe the nature of God and of man in one onely person, whiche made satisfaccion for al mankynde. This beyng wth childe, is in this place as muche as an earnest lust and desyre. The cryeng, is prayer. As the holy prophetes dyd euer moze desyre this saluacion, & trusted throughe belefe in þ^r worde of God, vnto the promes þ^r was made vnto the whole worlde. Against this holy worde of God and this chrysten fathe, dyd appeare another token in the congregaciō of the church beyng called of God, namely a bloudy dragon and enemye of mans saluacion and of the true faith in Chyist, whiche is þ^r wicked spirite, Lucifer & his felowshyp, by whose .vii. heades is signified all blasphemies and wickednes, wherwith he worketh all myschiese. And the .x. hornes, doe signyfy his great and manyfolde tyrannye, wherby he worketh to hynder, and hurt the true faith and the gospell of Iesus Chyist the onely sauour, wherunto he is an enemye & an aduersarye with all his might & power (so farre as almightye God wyll permyt and suffer him) whiche he taketh to helpe him, namely the louers frendes and greedy folowers of this worlde, vngodlye tyrannes againste all godly innocencye and chrysten faith. This dragons taile, signifieth the might, power and ministers of the deuell, wherby he vspyreth to hurt the electe, yf God woulde suffer it, as it is possible, that he maye: that they shoulde fall from the heauenly vertue and godlines, vnto the loue of this worlde, and vnto earthly and fleshely lustes and affeccions.

The text.

And the dragon stode befoze the woman whiche was readye to be deliuered: for to deliuer

uoure her childe as sone as it were bozne. And she brought forth a man childe, whiche shoulde rule all nations with a rodde of yron. And her sonne was taken vp vnto God, and to his seate. And the woman fled into wildernes, where she had a place, prepared of god, that they shoulde feede her there a. cc. ii. hundred and. lx. dayes.

The wycked spirite dyd bestowe all his might and power that the p:omise of God thozowe the dysobedience of the chylzen of Israell, whome he alwayes fitted vp, might come to none effecte, and that y^e truethe of God might be dysap:oynted, and that the saythe in Christ, in whome our saluacion dothe conspste, might be blemysshed and confounded, and also that the gospell might be myxed with mans doctrine, interpretacions and etrouers. But the goodnes, truth, mercye, saythfulnes and loue of God, is greater than the power and wickednes of the deucll, and of al his subtilties and inuylters. For the childe was bozne, goddes wo:de became man, truth had the victo:ze, and falsehede laye on y^e grounde vnder fote. The craft and subtiltie of the deuell was defeated by the wysdome of God, and was opened and dysclosed vnto the wo:ld. This childe Christ, the euetlasting wo:de of God, whiche became man in the moost holy wombe of the virgin Marye, was receyued and taken of God the father, throughe grace, for the satisfaccion of the synne of al the wo:ld, and he dyd merite and deserue with his highe and moost perfyte obedience and humblenes, the glozpe of y^e heauenlye father, and the kyngdome of heauen, wherin he ruleth for euet and euet. But the truth of the chrysten faith, religion, and of the gospell of Christ dyd alwayes suffre extreme sozowe and payne, beyng persecuted euen at the first, of the Jewes, of the falsse Apostles, of falsse and coloured chryistians, of Emperours and Kynges, of workemongers, of falsse and wicked byllhops, of Sorceters, and nigromancers, of Saracens, of ydolaters, and Epicures, of philosophers, of the louers of this wo:ld, of spiritual prelates and religious monkes and friers. &c. For all these and other suche lyke, are the hornes, crownes and the great tayle of this dragon, whiche watcheth, studiethe and seketh all wayes and meanes to hurte and hynder the true faith, the chrysten lyfe, and the holsome doctrine, that is to save, our sauour Christ in the faithfull. And for this cause, the doctrine of the gospell and the chrysten faith, hath bene sayne to suffer muche continually euen from the begynnyng of the wo:ld, and immediately after the chrysten faith was first taught & p:eached. And therfoze many holy and faithfull chrystianes haue bene sayne to see, and y^e truethe of the gospel in continuance of tyme, was straunge and vnknown vnto the moost parte of the hygge learned doctours, and potentates througheout the wo:ld: Althoughe the true chrysten faith was alwayes p:eserued, though it were in fewe and in abiecte persons of slender reputacion. And this continued a longe space, namely from the tyme of Constantine the Emperour, whan as the chrysten church seemed in maner to haue escaped all daunger and perill of decaye and destruction, vntil our tyme, when she appeareth againe wonderfully after a straunge maner in despite of al tyrannes, and of all the power of hell. And nombryng from that tyme (of Constantine I meane) vntill our tyme, euen this number of yeares shall euidentlye appeare, reckenyng dayes for yeares, as it is a commune thing in scripture. If any man can finde out any plainer vnderstanding of this place (for in suche darke and obscure places of scripture no man ought to be frowarde or contentious) let them take it, and folowe it.

The tale of
the dragon
or of the des
uyll.

¶ And there was a great batayle in heauen, Michael and his Angels fought with the dragon, and the dragon fought and his angels, and p:uayled not, neither was their place founde

The septe.

The paraphrase vpon the

founde any more in heauen. And the great dragon, that olde serpent, called the druell and **Sathanas**, was cast out. Whiche becaueth all the worlde. And he was cast into the carry and his angels were cast out also.

The power of God, the holy worde of God, and the spirite of Christ, which we maye vnderstande by **Mychael** (who by interpretation is, who is lyke god) and **Gabriel** (the strength of God,) hath, in all ages and tymes, bene dyuen to hoide batel with **Lucifer** and **Sathan**, with the pryde of mans wysdome, whiche haue hindzed the true honour of God, the true seruice & religio of God, the true faith, and haue etier withstanden the holy and pure gospell. But this worde of God hath alwayes had the victorie althoughe with muche labour and daunger, and sometyme not without harne and losse, (but not of the electe) whiche thing shall continue vntill suche tyme as our sauour shall haue his wil and pleasure of this battell, and with the bzeath of his mouthe shall slaye the sonne of the dragon, the damnable **Antichrist**. For the whiche thing, we ought continuallie to call vpon the mercye and goodnes of God (in a stedfast and perfight hope and confidence) as he hath taught vs, halowed bee thy name. Thy kingdome come. Thy wyll be done no lesse in earth than it is infalliblye in heauen. For the hãde of God is not shortened, but is able to gyue whatsoeuert he hath commaunded vs to aske, and to praye for. The peace also and quietnes of the elect and faithfull to lyue in godlynes, maye be wysshed to be moze perfight, (as is also promysed thowwe the prophetes,) than it hath bene hitherto for lacke of the true sounde doctrine of the gospel, no smal space, althoughe the very perfight peace can not be obteyned, but onely in heauen in the eternall quiet kyngdome of Christe.

The text.

And I hearde a tonde voyce sayng: in heauen is nowe made saluacion and strength, and the kingdome of our God and the power of his Christ. For the accuser of oure bretheren is caste downe, whiche accused them befoze our God daie and night. And they ouercame him by the bloude of the lambe, and by the worde of their testimonys, and they loued not their lyues vnto the death. Therefore reioyce heauens, and ye that dwell in them. And to the inhabitants of the earth, and of the sea: for the deuill is come downe vnto pou, whiche hatte great wyathe, because he knoweth that he hath but a shorte tyme.

Thus throughe the spirite of Christ with the continual and sincere preaching of the gospel, **Sathan** and his champio **Antichrist** are overcome. And thus shall the voyce, prayse, and thanksgyuing of the faythfull be heard in the churche, as it is here wytten, now is saluacion (thowwe faithe) and the strength (thoww loue) and the kyngdome or dominion in the churche, become gods. Nowe maye all men see the power of gods worde, the iudgement of Christ against the deuell, whiche would haue roted out þe rightuosnes of faith in Christ, & would haue directed and appointed christen men vnto the rightuosnes of woyses, and to the hope of their owne satisfaccion, wherby he woulde alwayes haue founde occasion to accuse all men befoze God, vnder a false pretence. But the preachinge of the gospell hath disclosed this sutteill falsehede, and all suche lyke, and declareth, that onely the bloude of the lambe, and nothing els, can wype and washe awaye the synnes of all the worlde, yf they trust in god thowwe Christ, with a true louely faith thowwe the grace and mercye of God, and the rightuosnes of Christ, which he distributeth vnto al his faithfull electe and maketh them partakers therof. That by this meanes, **Sathan** can haue no quarell against the woyses of the faithfull, whiche lyke thankfull parsons remaine and continue stedfastlye

stedfastly in their true faith in al maner of affliction & aduerfitie, eue vnto very death. And therfoze the true ioye of all godly consciences wareth and increaseth in the churche, And so their blisse and saluacion begimeth in this woꝛlde, throꝛow faith, which faith woꝛketh an innocent and a godly lyfe, & thus continueth euerlastingly in heauen. But on þ̄ contratyte parte, woo vnto them, whiche seeke their rightuoulnes by men at certen places, certaine times, certaine woꝛkes and certaine meates, for they can neuer fynde any true rightuoulnes, but throꝛowe the falsehede & wickednes of þ̄ deuil, they fall epyther into desperacion oꝛ els into pꝛesumpciō, wherunto Sathan applieth al his study þ̄ they fall not frō his king-
dō noꝛ escape out of his fingers. For he seeketh nothing, but þ̄ damnaciō of such.

¶ And when the dragon saw that he was caste vnto the earth, he persecuted the woman, which brought foꝛthe the man childe. And to þ̄ woman were geuen two wynges of a great Eagle þ̄ she might flye into þ̄ wildernes into her place, where she is nourished foꝛ a tyme, ti-
mes, and halfe a tyme from the presence of the serpent. And the dragon caste oute of his mouthe water after the woman as it had bene a ryuer, because she shoulde haue bene caught of the floude. And the earth holpe the woman, and the earth opened her mouth, and swallowed by the ryuer, which the dragon cast out of his mouth. And þ̄ dragon was woꝛth with þ̄ woman: & wēt and made warre w̄ the remuauant of her seede, which kepe þ̄ comma-
ndementes of God, and haue the testimonye of Iesus Christe. And he rode on the sea lande.

The texte

After that, Sathan, whiche is a spirite of lyes, marketh the power of faith, whiche commeth & springeth of gods woꝛde, & howe Christ beyng boꝛne in the faithful, doth waxe & increas in them throꝛowe holy & godly woꝛkes acceptable vnto god: than he goeth about to persecute þ̄ gospel, the true & hollosom doctrine, and the spirite of Christ in the electe. But the circumspecte, quickelyghed, and
highe flying Eagle of gods spirite resisteth the dragō, & geueth might & power
with his grace vnto the Christen soule to flee into a sure place, whiche is, þ̄ con-
tempt of this woꝛlde, & the loue of the woꝛld to come, the solitarines of a quiet
conscience in þ̄ crose of Christ, & the comfozt in þ̄ remembraunce of gods woꝛd.
With these wynges she escapeth from Sathan and from al his spirites, inares
and suggestions. This foode & noꝛshment is geue thꝛoughe the grace & mercy
of god vnto all the electe children of God, from such time as the woꝛd was firste
wꝛiten thꝛoughe Moyses, and afterwarde declared thꝛoughe þ̄ pꝛophetes, and
fulfilled thꝛough Christ, & preached in al þ̄ woꝛld thꝛoughe þ̄ apostles, & in our
tyme thꝛoughe the mercye & goodnes of God, renewed againe foꝛ a thousande.
and.ii. thousande yeates, þ̄ is.iii. thousande, & yet lōger, how lōg so euer it please
God which wil not haue it hidden & vnknown vnto vs. And foꝛ this cause the
nombꝛe of the yeates both in this boke & in other is obscure, not without a syn-
gular cōsideracion. As þ̄ disciples of Helpas, receyuing it of their maister, also
sayde þ̄.ii. thousande yeates were past befoze the lawe, & that the lawe of Moyses
shoulde continue lyke wyse. ii. thousande yeates, & the kingdome of Messias
bpō earth also about. ii. thousande yeates, not so pꝛecisely reckened, noꝛ fullye
accomplyshed, as the Rabbines & interpreters of þ̄ Jewes doe foꝛ the most part
cōfesse & declare. But þ̄ serpet, which he named befoze a dragō, doth neuer seace
since þ̄ tyme of Adam & Eue, to persecute þ̄ faith in þ̄ woꝛde of God & the secret
misterie of Christ. For þ̄ merciful & rightuous god taketh & vseth þ̄ falsehede &
wickednes of Sathan eue foꝛ a game & a sport, as a mā may say. And þ̄ moze þ̄
Sathan goeth about to hinder the woꝛke & grace of god, & the perfoꝛmaunce
of his pꝛomises, the moze doeth his damnacion, his wꝛath, enuy and malyce in-
crease, and gods grace thꝛoughe his mercye is the moze aboundantlye multi-
plyed in all men, and the true rightuoulnes of the holy and blessed seede

The wynges.

The paraphrase vpon the

our sauour Christ is the moze perfight and effectuoug, and maketh moze hast to the full and perfyght blisse and saluacion of all faithfull electe. Although the notwithstandinge, the infinite wickednes of Sathan neuer ceaseth, and is euer moze angrye, & deuyseth continually one mischefe vpon anothers necke against the faithful, but all to their furtheraunce, honour, & p̄ofite at length yea & to the p̄seruacion of h̄ truethe of the eternal worde of God, & to the furtheraunce and confirmation of h̄ true faith, loue, & hope, against h̄ whiche, the olde serpente is wont continually to fight, with al his felowship & companie of wicked spiritres, and of all kyndes of blasphemies and vices, whiche are his seede & generacion, lyke as all maner of vertues, grace, holynes, innocencye & saluactō are h̄ frutes of gods worde & of the spirite of Christ, out of the whiche dothe spring obediēce and obseruacion of the cōmaundementes of God, so farre as the weakenes and imperfichtenes of man is able. The whiche weakenes h̄ sauour of mankynde and h̄ first bo:ne of h̄ chylde:en of God doth accomplishe, & helpeth the lacke of mans weakenes, for h̄ which cause he became man, & our brother, h̄ he might the better knowe our infirmittie and weakenes. And thus was this vylion reueled vnto me, (as I thought) standinge vpon the sande of the sea.

¶ The .xiii. Chapter.

The text.

¶ And I sawe a beast ryse out of h̄ sea, hauing seuen heades and ten hornes, and vpon his hornes ten crownes, and vpon his heade the name of blasphemye. And the beast whiche I saw, was lyke a catte of the mountayne, & his fete were as the fete of a beare, & his mouth as h̄ mouth of a lion. And the dragon gaue him his power and his seate, & great auctoryte.



By this beast, which was sene to ryse vp in the raging sea of this worlde, is signified h̄ kingdome of Rome, vnder h̄ dominion of whiche kingdom, Christ was bo:ne, & suffred his passion, & vnder h̄ same kyngdōe also S. Iohn did write both this boke and his holy gospel. For this kingdom obteyned power & dominion ouer many nacions & landes, and ouercame very many kinges. Whiche thinges came not to passe for h̄ vertue & godlines of h̄ Romaynes, for they knew not their Lord & God: much lesse did they honour him. For they dyd ascribe their wealth, good fortune, successe & their victorie, not vnto h̄ true lyuing God, but vnto their false goddes. And diuerse Emperours of Rome haue set out them selues, also for goddes, & haue suffred oblacions & sacrifices to be made & done vnto them. And thus haue they blasphemed h̄ true god, creatour & gouernour of al thinges, whose seruice & religiō, yea & his temple, p̄celshode and sacrifices, they did vterly abolishe & subuert most spitefully & contemptuously, and set vp al false religiō & ydolatrie to please h̄ people. For whose pleasure they buylde & set vp a churche of Pantheon, for h̄ honour of all sainctes & goddes, whiche remaineth at Rome vntil this day. The errours, riches & blasphemous vices of h̄ whole world, which wer gotten in batel, are like vnto a catte of h̄ mountayne w̄ her many speckles & spottes, whiche with her smacke & souour draweth many beastes vnto her, which she destroyeth. Eue as h̄ Romaynes vnder h̄ p̄sente of their glorious name & title, haue gottē great power, & auctoryte, wherby they haue oppressed & hurt h̄ whole world, in so much, h̄ at length it was intollecible. The Beare hath a weake heade, but very strōg fecte, which signifieth h̄ power of his tyrannye, & the weakenes & feblenes of their captaines & of their Emperours, which for h̄ most part haue had shamesful endes, after their wicked & shameful liues. And it was as spoillful & greedy to deuour as a Lion, & had his power might & strēgth of all mighty god, but yet they haue not cōfessed it, noz ascribed

The catte.

The Beare.

it vnto him, but vnto their own ydolles and false goddes, and vnto Lucifer the kynge and head of their false goddes, whiche is here named a dragon, and will be esteemed and taken for a Lorde of this worlde, as he is also in the hartes of the vngodly and superstitious, heathen, and ydolaters, whiche knowe nothing of the onely true luyng God.

¶ And yf saue one of his yceers as it were wounded to deary, and his deadly wounde was healed. And all the worlde wouged at the beaste, and they worshipped the dragon, whiche gaue power vnto the beaste, and they worshipped the beaste, sayinge: who is lyke vnto the beaste? who is able to warre with him?

The text.

This Empire of Rome dyd suffer muche at the beginning, and was ofte tymes very feble, and many tymes deadly sycke, by the meanes of the daylye & continuall vproares and sedicious of the nobilitie against the commons, and againe of the kynges against them bothe. In so muche as at length, they made and suffered great battels amonge them selues, vntil the dominion at the laste, came in to one hande, and so was thought to be healed, and safe againe.

As than had they y whole earth vnder them, but they honoured and serued the deuyll and false goddes, the enemies of God, of all truth and true godlynes.

Vnto these goddes of theirs, dyd they ascribe the fortune and successe of their power and of their kingdome. And so dyd their subiectes lyke wyse, whiche dyd honour the Romaynes for goddes and toke and esteemed them for inuincible.

¶ And there was geuen vn to him a mouthe, that spake great things and blasphemyes: and power was geuen vnto him to do two & fourtye monethes. And he opened his mouthe vnto blasphemie against God, to blaspeme his name and his tabernacle, and them that dwell in heauen. And it was geuf vnto him to make warre wity the saintes, and to ouercome them. and power was geuen him ouer all kindes, and tonge, and nation, and all that dwell vpon the earth worshipped him: whose names are not wyrtten in the booke of lyfe of the lambe, whiche was kylled from the beginning of the worlde.

The text.

Bothe Jewes and false christians of very pryde, malice, and obstinacye, haue blasphemed and persecuted the God of Israell, and the christen faith & Christe him selfe also the sauiour of y worlde, with deede, worde, statutes, & lawes and that a great deale ouerlong. Though Dilate their depute thei put out sauiour Christ vnto death, and all the Apostles also, vnder their regiment and iurisdiction, vntill the tyme of Constantyne, and also moze than .iii. hundred yeres afterwarde. Here haue we againe .xlii. monethes, for .iii. yeres & an halfe, and by these .iii. yeres & an halfe is vnderstanded thre hundred yeres & an halfe, in whiche tyme y name of the true God & of our sauiour Christ hath bene wonderfully & manyfolde wayes blasphemed, & shamefully dishonoured in his moste faithful seruantes & ministers, whom they haue most cruelly toymented & put to most painful death throughout y whole Romishe Empire, onely for the true faithes sake in y onely one god. His tabernacle, that is to say, y temple of Ierusalem did they pollute & breake downe, withall y seruice & religion of God.

Tabernacle

And after that, they began a loxe battel & persecucion against the christen faith, & against al faithful beleuers throughout y whole world, by their depures. In so muche that all the worlde must honour the kynngdome & dominion of Rome, and be obedient therunto, onely the holy electe excepte, whiche obserued y word of God and his will, and refused their ydolatrie: And therfoze a great number dyd suffer and were put to death by them.

¶ If anyman haue an eare, let him heare. He that leadeth into captiuite, shall goe into captiuite: he that kylleth wity a swerde must be killed with a swerde. Here is the patience, and the faith of the saintes.

The text.

The paraphrase vpon the

As though he woulde saye: wilt thou heare howe the pryde, abhominacion and tyrannye hath or shall haue an ende? Than heare in one worde, howe the Assyrians, Babilonians, Medes and the Grecians had an ende: And euen so shall Rome also. Lyke as he hath ouercome, robbed, spoiled murthered, shamed and condemned all the world, eue so shall it be serued againe also. And so shall it happen vnto all them, that doe lyke vnto them, as Christ sayde in the garden. And therfore the angell and S. John exhorte all christians (that are combyed and oppressed with persecucion) and him selfe also whiche was banysht into Pathmos & condemned of Domitianus for God and the true faithes sake, vnto pacience in perlyte faith in God, whiche shall once geue and sende a prosperous & a blisshed ende vnto al suche afflictions. And shall echer reforme he raging Romyshe kingdome, or els shall vtterly destroie it, as he hath done the other.

The text.

¶ And I behelde another beast comminge vp out of the earth, and he had two hornes lyke a lambe, and he spake as did the dragon. And he dyd all that the first beast could do in his presence, and he caused the earth, and them whiche dwel therein to worship the first beast, whose deadly wounde was healed. And he dyd great wonders, so that he made fyre come downe from heauen in the syght of men. And deceaued them that dwelte on the earthe by the meanes of those signes, whiche he had power to doe in the syght of the beast, saying to them that dwelt on the earthe: that they shoulde make an ymage vnto the beast, whiche had the wounde of a swearde and dyd lyue.

Whan as the Romyshe kyngdome, after the tyme of Iulyanus began to be diuided into the east and west, and to diminish for a ceason, than began a newe Romyshe kingdome and iurisdiction, namely the Popes pompe: which was not onely in the spirituall iurisdiction (as he dyd first pretende with his wordes) but also in secular power, and toke vpon him this power, euen with the sworde. And for this cause, this beast hath.ii. hornes, not with out a cause. And yet he wyl be named lyke the lambe, and Christes deputie or vicar, and wyl haue all power, as Christ hath, bothe in heauen and in earthe. This beastes dragonlike speache maye well be esteemed, and taken for none other but for he bloude, murderinge, suspendynge, excommunicatinge and banysshynge of the good Emperour of the Grecians, because he dyd take al ymages out of the churches, and also the godlye byshoppes of the Grecians, because they woulde haue kepte their Easter, as they had learned of saincte John the Apostle. This dyd no angell commaunde hym to doe, nor yet the worde of God, but onely this dragon or destroyer. This kingdome of papacie, toke vpon it all the power of the first beast the romyshe Emperour, and compelleth the christians to idolatrye and the seruice of false goddes vnder a priuie colour and a secter pretence, as to further the true faith, the honour of the holy saintes, of the martirs, of the seruantes of Christ, and of Christ him selfe. By the meanes of the whiche pretence, it came to passe in processe of tyme that men did honour and worship euen the very deuyl, in as muche as they dyd perfoyme and obey his wyl, transgressynge the seconde commaundement of ymages and strange goddes, which is eue as muche as to serue the deuyl. This euil and wounde was healed longe befoze of the godlye Emperour Constantine and of the holy byshoppes throughout the whole christendome, and nowe this deuyl byngeth it againe into the churche vnder a pretence of holines, out of he which pretence did spring, departinge from the faith, and decaye of loue, as the Chronicles testifye. What wonderfull toke is haue bene wrought in the papacie, and to what ende Christ him selfe dyd prophesye longe agoe vnto his disciples, and gaue them warnynge

ning of them: vnto this seconde beaste, muste ymages be made euen accordinge vnto the pleasure of the dragon, and as the papacye wyll haue it without any respecte, whether it be confozmable vnto the worde of God, or good and profitable for the conscience and soule of man or no.

¶ And he had power to geue a sperte vnto the ymage of the beaste, and that the ymage of the beaste should speake, and should cause, that as many as woulde not worship þe ymage of the beaste should be kylled. And he made all bothe small and great, riche and poore, fre and bonde, to receaue a marke in their right handes or in their foreheades. and that no man might by or sell, saue he that had the marke or the name of the beaste, or the number of his name. Here is wysdome. Let him that hath writte, counte the number of the beaste. 666 it is the number of a man, and his number is syxe hundred, thre score and syxe.

The texte.

This bringethe the dragon to passe, to establishe and confirme the worshipping of ymages, whiche began to doe miracles, and dyd speake, (to the great wonder of all men) somtyme with the helpe of necromancie the science of the deuyll: by the whiche science, many of them came vnto the papacye as their owne scoles doe testyfie. Out of this, dothe it folowe afterwarde, that whoso euer wyll not worship this ymage, the same must dye, euen as the papacye wyll haue it yet vntyll this daye. And with parcialite, geue them markes, that is excommunicate them, and dysherite them of their kyngdomes and heretages, suche as wyll not worshyppe and honour their ymages.

Here must men speake warely and circumspectly, that they dysplease no man, that they maye enioye lyfe, bodye, estimacion and goodes quietly. But goddes worde and wyll commaundeth otherwyle and is an other maner of wysdome. God willethe, that this beastes number and crout should haue an ende. Reken from the yeare of our Loyde, a thousande v. hundred and .xx. backwarde this number of .vi. hundred. iiii. score and .vi. yeares and looke what tyme it was thā with the popes and the Emperours.

Eudouicus plus.viii. hundred. lvi.

¶ The .xliii. Chapter.

¶ And I looked, and lo a lambe stood on the mount Sion, and with him an hundred and thritt thousande hauing his name and his fathers name written in their foreheades. And I heard a voyce from heauen, as the sounde of many waters, and as the voyce of a great thoundet. And I heard the voyce of harpers harping with their harpes.

The texte.

Here foloweth, what rewarde they shall haue, whiche folowe not this hozned beaste, nor them that worship it. The lambe vpon the mount Sion is our Sautour Christ, ruinge and gouerning in his holy christen church, and sorowing for his faithfull elect. This great number, after the customable vse of the scripture, sygnifieth the infinite and exceedinge great number of gods elect from the beginninge of the worlde vntill the ende thereof, vnknowen vnto the whole worlde: Although the number of the wicked and damned sorte be also a great number. These electe are they, whiche without feare, shame, or compulsion haue confessed, knowledged, honoured, spred furth, noyled abroad, preached and taught the name of the heauenly father befoze all the worlde, against all the spyte and resistinge of the deuyll, of all his ministers, and of the wicked worlde.

The lambe

The paraphrase vpon the

The text.

And they song as it were a new song befoze the seate, & befoze the foure beastes, and the cloctes, & no man coulde learne þ song: but the hondzed & fourt & fourty thousande, whiche were redemed from the earth. These are they, whiche are not defiled with women, for they are virgins. These folow the lambe whither soeuer he goeth. These were redemed from men beyng the first frutes vnto God and to the lambe, and in their mouthes was founde no gyle. For they are without spot befoze the trone of god.

This heauenly voice, and moost pleasaunt musycke, is the incessaunt, continuall, and endles prayse, thankesgeuinge, reioysinge, mirth and ioye of all faithfull and blessed in eternall blisse, in the kingdome of God and of our lord and sauour Iesus Christ. For they syng a new song, of a newe benyfyte, grace and acte of God whiche hath fulfilled in Christ in tyme conuenient and befoze ordeyned and appointed, that thing whiche from the beginninge of the worlde, was promysed vnto all holy patriarkes and olde fathers, and loked for of all people and nacions, and beleued vpon vnto saluacion of the electe, whiche are redemed with the deare pryce of the most pcyous heart bloude of Christ, shed vpon the crosse in the earth. These electe confessours and singers of laudes and prayses vnto God, are they, whiche are not defyled with earthly, vnseemly pleasures of this worlde, moze delighting in fleshy lustes and filthines, than in any right godly and christen loue of gods worde and heuely vertues, chasty thoughtes, or right godly doctrine and ceremonies: in the exercyse wherof, they shoulde haue suffred no maner of pleasure, care or loue of any transitoiye thing, to haue hyndred them. For this cannot be vnderstanded of any suche bodily chastite or virginitie, as religious parsons, Monkes, Nonnes, Priestes, Deacons & suche other haue pzetented & falsely made their boast of, vnto the worlde, whiche hath be founde to be so rare, and so grosse broken and negligently kept, and so wonderfull seldome geuen of God vnto the bowers therof. And though it were kept, yet was it not profitable and necessary vnto the right, christen and godly religion and gods seruite of the Apostles, whiche is onely praysed and commended in þ gospel and of S. Paule. Would God there were lesse of suche wylde grosse and wanton chastite and virginitie, but lytle praysed of the most auncient holy fathers (Oh that it wer lykewyse lesse extolled and esteemed of the fathers of our tyme) seyng it hath bene so great a blot vnto Christes true religion. Here might muche be said, and muche moze be lamented: our Lord graunt that it may sone be amended, and redressed. These holy frendes of God, as Enoche, Noe, Abraham, Isaac, Iacob, Judas, Ioseph, David, Moyses, and Aaron: These patriarkes and prophetes, I saye, yea and without doubt Peter and Paule, with other infinite olde holy byshops, are also in this register withal the blessed elect, and they are the most pleasaunt and acceptable frute vnto the lord, desierous of his metcyte and grace, and beloued of hym from euerlastinge, and ordeyned vnto his kingdome, as ioyfull and desierous first frutes, whiche men doe eate with a great lust, desire, and appetite with highe praise and thankes geuyng, as it ought to be. Their faith, is so acceptable and pleasant befoze God (as it was geuen them of his plentifull grace) that it beyng accompanied with true loue and hope, without the which it can not be, decketh and hydeth all their synnes, howe many, howe great, and howe greuous so euer they were. And vnto them all euyls and misfortunes (euen their synnes also) and all maner of thinges, hapned and ended vnto the best. As it hapned vnto David, Peter, Paule, and Marie Magdalene, and vnto al holy sainctes and elect, sanctified through the bloude of the innocent lambe Christ our sauour. For althoughe all men
and

and all sainctes are synners befoze God, yet for the lambes sake, in whome they truste, they are reputed without spot and blame befoze the iudgement seate of God.

¶ And I sawe another angell flye in the myddes of heauen hauinge the euerlastinge gospell, to preache vnto them that syt and dwell on the earth, and to all nacions, kynnedes and tonges, and people, saying with a loude voyce: feare God and geue honoure to him, for the houre of his iudgement is come, and worshyp him, that made heauen and earth, and the sea, and fountaines of water. And there folowed an other angell, sayinge: Babilon is fallen, is fallen, that great citie, for she made all nacions drincke of the wyne of her fornicacion.

The text.

The true and faithfull preachers of the holy gospell, are ofte called angels, as they maye well be. Of the whiche, the kyng Christ, sendeth manye in to the kingdome of heauen, accordinge as the state of the worlde at dyuerse times requireth. That the holy and sincere doctrine, the gospell might sone and frute-fully flye throughe the christen churche. Whiche thing the wicked dragon doth soze hate, and is greuoulye dyspleasid therewith, and therfoze he persecuteth it with muche falsehede, and with great power, throughe his ministers and deputies. And yet notwithstanding the gospell of God remaineth euerlastinglye in his churche, euen from the beginnunge of the worlde vntyll the ende, wherof no man in the worlde can excuse him selfe. For the voyce and trueth therof is this, bothe open and cleare: that God onely is the lord, and that we must serue him in trueth and innocencye of lyfe, and shewe all loue and trueth towarde our neighbour, as the very naturall reason teacheth and all right and pure consciences (lyghtned with gods worde) do confesse. And the loude voyce of the gospell soundeth thus: feare God, as godly chyldzen doe their moost lounge father, honour him onely, for all grace, and goodnes can come from none but from him onely: and feate his iust and rightuous iudgement (that it be not resisted) against all wickednes, vngodlines & vngraciousnes: And worshyp him onely with inuocacion, that hath made heaue and earth, and al that is therein. Against this gospell, dothe the dragon euermore speake, with his first bozne and eldest sonne Antichristes: whiche syns Caius tyme, hath euer continued euen vntyll the aduersaries, whiche at this tyme doe openly resist the manifest and open knowen trueth, because they thincke and imagine, that it wyl be an hinderauce vnto their pompe, pryde, vngodly and abhominable lyvinge. But this trueth and worde of God can not be hindered nor suppressed: Soner and rather must all that fall and be destroyed, whiche the dragon hath imagined and dyused against this lambe, the worde of God, against this trueth and against all maner of right godlynes: as well the Babilonickall confusion, as all maner of wycked lawes and decrees and all maner of falsehede and tyrannye. The holy gospell, rightly vnderstande, shall beate downe, confounde and vtterly destroye that cursed and abhominable Babilon, how mightye and strong so euer it hath bene, for the great whoyedome wherof she hath made all the worlde to drincke is nowe come to lpyght and knowen.

¶ And the thirde angell folowed them, saying with a loude voyce: If any man worshyp the beast and his ymage, and receaue his marke in his foreheade, or on his hande, the same shall drincke the wyne of the wraathe of God, whiche is powred in the cuppe of his wraoth. And he shall be punished in fire and bymstone, befoze þe holy angels, and befoze the lambe. And the smoke of their tormente ascendeth vp euermore. And they haue no rest daye nor night, whiche worshyp the beast and his ymage, and who soeuer receaucth the printe of his

The text.

The paraphrase vpon the

name. Here is the pacience of sainctes . Beare are they that kepe the commaundementes and the faith of Iesu.

Here foloweth the iudgement and sentence of God against all them whiche worship this beast of Antichrist, resisting and withstandinge the gospell, and enuye and hate the lambe and wil robbe him of his honour deue vnto him, and wyl dysseate Christ of his kingdome whiche God the father hath geuen him that he shoulde be kynge of all kynges, and also an euerlasting onely priest and immortall, whome Antichrist with his.ii. hoynes goeth aboute & studieth to banyshe expell and ouerthrowe and to set him selfe vp, in the temple of the christe churche, as though he shoulde nothings care for his churche, but were absent and had forsaken it, and had broken his promise. And as though the gospell were in his (I meane Antichristes) power, and in suche an hart as is rather possessed with a deuyll of pryde, infidelitie, and of abhominable presumption to condemne the holy gospell, and to stablyshe and set vp al suche thinges as maye suouette and ouerthrowe the gospell, as ydolatreous and superstitious ymages to be honoured in the churche, hethenlike ceremonies onely inuented for pompe, couetousnes, pleasure, pastime, and to bleare and deceaue the simple. He geueth vnto his sworne champions his marke of superstitious orders wherwith he bewitcheth and inchanteth them, wherof neyther S. Peter nor S. Paule neuer made mencion nor neuer knewe. And besydes this he byndeth them with a wicked othe and a deuillyshe vowe, against all godlynes, and all to confirme and stablyshe his pompe and abhominable pryde against all heauenly and earthlye power institute and ordeyned of god, without all maner of shame and feare. Al they whiche consent vnto this damnable beast, or eyther worship or maynteyne him, they shall surely suffer the wrath of God whiche is alreadye prepared in the Babilonick cup, powzed out of God, and redye at hande, wherof they shall drinke not onely in the botomles pit of hell, but also euen here in this worlde accordinge to the effecte and doctrine of gods worde, and to the preachinge of the holy prophetes, of Christ him selfe and of the apostles, w as muche shame, opprobry and destruction as is possible for them to haue in this worlde. And yf their vntrepentant harte shall heape vnto them selues the treasure of y wrath of God, goyng forwarde in their wickednes without repentaunce, and neuer returninge backe vntil their last howze, vntill their very death, than is it not possible but that their damaacion begon here in this worlde in all myschefe & wickednes and without sorowe repentaunce, or amendment, leatyng example vnto their posterite to committe and to maynteyne lyke wickednes, it is not possible, I saye, but that the smoke of their payne & torment shall ascende vp from euerlasting to euerlasting, without any maner of rest daye or night, with all those which dyd euer helpe vnto suche vngodlynes or consent vnto it, & opened such a doze vnto wickednes, and woulde be extolled and praysed therfore, with their Antichristes marke contrarpe to the holy token of gods electe, whiche they haue in their forehedges, namely the holy worde of God, for the whiche they haue suffered muche payne and opprobrye, but with exceedynge great pacience, for Iesus sake.

The text. **C**And I heard a voyce from heauen, sayinge vnto me: wyte. Blessed are the deed, which be after dye in the worde, euen so saye the spirite: that they rest from their laboures, but their works folowe them.

In so great danger of the faithful vnder the iurisdiction of Antichristes abhominacion with his. ii. hoynes, and vnlawfull vsurped power vpon bodye and soule, vtterly againt the woꝛde of god, whiche is the onely comfoꝛte of al faithful soules, is it necessary that some comfoꝛte come vnto them from heauen aboue, whiche the lambe lendeth vnto all true christians, thoꝛowe the holy gospell, whiche the spirite of God wytteth in their hartes to beleue stedfastlye that it can not be otherwyle in this woꝛlde, but that all they whiche wyl folow Christ must beare the crosse euen vnto death as Christe the innocent lambe dyd, but afterwarde they shall see nothing but euerlastinge saluacion merited & purchased vnto them thoꝛowe the passion and death of Christe to the iustificacion and merite of eternall saluacion, of all the electe. Whiche comfoꝛte shall be muche greater in their soules in the kynkdome of Christe, than is possible for al the merites of man to deserue or obteyne: And speciallye at suche tyme as the glorified bodye shall be toynd and vnted againe vnto the blisshed soule, after the latter daie. And therfoꝛe the good woꝛkes of the faithful as they doe not goe before their faith and loue, but are onely the frutes of them, euen so shall they not pꝛeuent the merite of Christ for all electe from euerlastinge, but as the spirite of Christ saythe, they folowe and come after them, whan they haue obteyned rest and peace thoꝛowe the free grace and mercye of God, and thoꝛowe the merite of Christes rightuousnes, after this, I saue, thoꝛowe faith haue folowed good woꝛkes out of an humble and obedient heart, whiche woꝛkes the lorde wyl graciouslye crowne as his gyftes, and receyue and rewarde them as acceptable vnto hym.

¶ And I looked, and beholde a whyte cloude, and vpon the cloude one springe lyke vnto the soune of man, hauinge on his heed a golden crowne, and in his hande a sharpe sickle. And another angell came out of the temple, cryng with a loud voice to him that sat on the cloude. Thus in thy sickle, and reape: for the tyme is come to reape, for the corne of the earthe is ripe. And he that sat on the cloude, thus in his sickle into the earth, and the earth was reaped. The text:

Althoughe the right faithfull, garnysed with good woꝛkes after the woꝛde of God, were euermore sure of their saluacion, yet not withstandyng the iudgement of God whan his tyme is come, goeth forwarde againt all suche thynges as are set vp againt the woꝛde of God. As it was readye at hande at one tyme by reason of the obscurtyng and blyndyng of gods woꝛde amonge the Jewes thoꝛowe the cursed Calumny, wherunto they gaue more faith and credence, and cleaued more earnestly vnto it, than vnto the lawe of God and to the prophetes. And lykewyle among the christians, specially among the hyghe byshoppes and pꝛelates with their glorioꝛs tytles of Popes, Patriarkes, Cardinals, Bishoppes and suche other orders, of the whiche, one euer desired to be aboue another, sekynge alwayes their owne gloꝛye, lust, pompe, honour and dignitie, and not the wil of God, faith, godlynes of lyfe noꝛ yet the gospell whiche they haue alwayes pꝛetended, falsely and craftylye to colour and cloke their myschefe and wickednes. As concernyng the Turkes faith we can saye but lytle what their greatest fault, wickednes and beastlynes is, we haue had more knowledg by wytynges than by any pꝛofe or experyence. But it is to be feared, if God be not mercifull vnto vs, we shall learne it soner than we woulde. In the myddell of all this thoꝛowe the trumpet of the gospell beynge blowen out in our tyme after a wonderfull soꝛte, thoꝛowe the spirite of Helyas, whiche appeareth & cometh

The paraphrase vpon the

meth abode plentifullye and effectiuouslye, is ryfen and daylye ryfeth suche a mournege and sterringe vp of mens hartes, suche a knowledge of the truth, such a lyght and lanterne of doctrine, and such a iudgement of Antichristes woꝝkes, suche a feare of the wꝛathe of God: so that there is a good hope that þ̄ holy and holsome seede of gods woꝝde so plentifully sowne and sꝛed abode, shall not retorne againe without great frute and edificege of the faithe and the lyfe of men. for as for the Jewes whether they wyl or no, they must nedes despayre of their woꝝkinge, their faithe, their doctrine, and of all their state, whan as they see that the whole kyngdome of heauen, (whiche they take to be theirs peculiatlye,) to be taken from them and to be made common vnto all them that feare God thowge the whole woꝝlde moze than euer was founde by them. Euen so also amonge the christians, the doctrine and profession of the holy gospell, true faythe and all godlye vertues, shall waxe and increas in the heades and rulers of the christendome as it shall also be ioyfulllye receyued of all true Christen subiectes, notwithstandinge that the number of them shall alwayes be least: And also the knowledge, vnderstandinge, lernynge and reacyng of the holy scripture shall somewhat increas amonge the spirituall pꝛelates, as it shoulde be hoped for and with most earnest and feruent praye desired and called for of god. And it is well to be thought and to be beleued, that the Lord wyl doe his partie also euen in suche wyse as is here promysed so þ̄ Antichrist being thus put to shame (but yet remaininge still impenitent) shall be reaped downe with the spyckle of gods woꝝde thowge the spirite of Helias, and shall be cut downe & thꝛeshed, not to the destruccion but to the profyte, edificacion, and saluacio of the woꝝlde. This hath our Loꝝde and sauour Christ brought to passe, whiche is alwayes the heade of the churche, who is not onely present therewith, but also doth graciouslye rule and gouerne it, edifieth and helpeth it, and hewith and roterh out the enemies and aduersaries with the sickle of his rightuous iudgemente, and shall vtterly banyshe and consume them accordyng vnto his moost victorious and muincible woꝝde.

The text.

¶ And another angell came out of the temple, which is in heauen, hauynge also a sharpe sickle. And another angell came out from the altare, whiche had power ouer fyre: and cryed with a loude crye to him that had the sharpe sickle, and sayde: thusse in thy sharpe sickle, and gadder the cluistes of the earthe, for her grapes are ripe. And the angel thusse in his sickle, on the earth, and cut downe the grapes of the vinegarde of the earthe: and cast them into the great wynefat of the wꝛath of god, and the wynefat was troden with out the cyrie, and bloude came out of the fat, euen vnto the horse byddels by the space of a thousande and fyve hundred furlonges.

Lyke as befoze the iudgement of Antichrist and his felowship was prophesied in this woꝝlde, with the spirite of Helias and with the sickle of the gospel: euen so doth the spirite of god in this place prophesie further of þ̄ other iudgement which shall happē afterwarde at the latter daye vnto these obstinate, impenitent and blynde contemners of gods iudgemēt in euerlastinge damnacion after the latter iudgement. Whiche damnacio (or hell) is here vnderstande and signified by the great fat of gods wꝛathe, where all the wicked shall come together, and with one stampe & treadyng of gods iudgement, sentence, and rightuousnes, shall be euerlastyngly trode, as muche more greuousslye thā by þ̄ woꝝldly and tempozall punishment in this lyfe, as the heate of the fyre is moꝛe painefull and intollerable vnto the bodye of man, than are the cloude vnto þ̄ earthe

or any darkenes vnto the eyes. Whiche so greuous damnacion and destruccio is spgnified by the feareful bloude whiche floweth ouer the earth that the horses treade therein euen vnto their byddles. Thus bleth the holy scripture to descrybe and paynt the greuous and terryble iudgement of God, by suche greate, bysome and terryble figures.

Che. xv. Chapter.

¶ And I sawe another spgne in heauen great and maruellous, seuen angels haunged the seuen last plages, for in them is fulfilled the wyathe of god. And I saw as it were a glassy see, myngled with fyre and them that had gotten victorpe of the beaste, and of his ymage, and of his marke, and of the number of his name stande on the glassy sea, haunged the harpes of God, and they souge the song of Moses the seruauit of God, and the songe of the lambe, sayinge: Greate and maruellous are thy workes Lorde God almighty, iuste and true are thy wayes, thou kyng of saintes. Who shall not feare, O Lorde, and glorifie thy name? For thou onely art holy, and al Gentiles shal come, and worship befoze thee, for thy iudgements are made manifest.

The text.

This is a nother prophete of the holy apostle S. John reueled and opened vnto him of god, that against all the wpt and reason of man, against al worldly power, against the diuises, ymaginacions and hinderances of all enemyes and of all the wicked, the gospel shall rpe vp in the dominion of the Romaynes thozowe the dysciples of Christ, thozow the holy goost and thozowe the wonderfull and meruelous power of God. And also many heuy plages shall come vpon those wicked and vngodlye people and vpon the myghtie tulers of this worlde whiche stude and go about to hynder the procedynge of the gospel. All these plages are rekened one after a nother thozowe the. vii. angels and the. vii. byalles. This sea of glasse myxed with fyre, sygnifieth the wickednes of this worlde and al wicked enemyes and aduersaries of the trueth and doctrine of the gospel, and of all Christen and innocent conuersacion, and of all godlye liuyng. Against whiche enemyes at all tymes in this worlde and specially at the first begynnyng and spryngynge by of the gospel and christen religion, the holy electe were fayne to lye in felde and to warre: Against the Jewes with miracles: against the heathen with holy scripture: against the suttell Philosophers and worldlye wse men, with the faythe that the gospel teacheth, and with an innocent and a godly lye: against the tyzannes, and the violence of the Romaines, with patience: Against ydolatrye & false seruice of God, with stedfast constantnes euen vnto death, cleauynge vnto the vnderstandynge and sentence of the trueth. And thus thozowe the power of Christ and thozowe the sprite of Helias, they haue gone thozowe them and gotten the victorpe against the olde dragon and his wicked spicites and against all vnfaythfull in þ whole worlde and in al nacions. And the laude, honoure and triumphe of this victorpe they ascribed to no creature but onely to Christ whiche alone can ouercome the wickednes of the worlde, all lyes and falsehede, the deuyll with all infidels in spyte of all their tyzannpe. And therfoze as Moses dyd syng a song of prayse and thanks geuyng after the destruccio of Pharao & after the topfull victorpe of the chidzen of Israell, euen so also dyd they syng vnto him the song of the lambe whiche belongeth and is dewe vnto him onely, sayinge: It is gods woicke and not ours, whiche the almighty hath wonderfullpe and graciously wrought

The paraphrase vpon the

brought for vs, for his owne glorious sake, whiche is rightuous in his iudgements and true in his promises, whose wayes are iudgement & grace, rightuousnes and trueth, whiche onely preferueth the faithfull electe, as a puppant and mighty lord, and as a faithfull and louynge father, whome all men ought to feare with suche reuerence as godly childe geue vnto their fathers, and with all hartye obedience: other wyls than the wicked, whiche lyke vnfaithfull & contemptuous chylde doe despyse and contemne their omnipotent and almightye God and father, and rightuous Lorde and iudge whiche knoweth all thinges. And therfoze he is to be prayesed and most highly exalted in the congregacion of the faithfull, as he is euerlastingly hated and cursed of the wicked and damned sort to their bitter and eternal damnacion. And no man can hynder or auoyde it, howe strong and mightye so euer the Emperour of Rome is, as Domitianus, Nero and other, but that all nations shal heare, beleue and receiue the holy gospel, whan the tyme is ones come, and shal honour and worship the onely eternall almightie God, and his Messias promised vnto them, the sautour of the whole worlde, and the redemer of all faithfull electe.

The text.

¶ And after that, I looked, and beholde the temple of the tabernacle of testimony was open in heauen, and the seuen angels came out of the temple whiche had the seuen plagis, clothed in pure and bright linnen, and haunge their breastes girded with golden girdels. And one of the foure beastes gaue vnto the seuen angels seuen golden vialles full of the wrath of God, whiche spuerh for euermore. And the temple was full of the smoke of the gloze of God and of his power, and no man was able to enter into the temple, till the seuen plagis of the seuen angels were fulfilled.

Howe as the gospel is come abrode in to the worlde throuwe Christ and his Apostles, to the lynngher profite of the faithfull and elect, and to the saluacion of their soules, euen so is it a stonbynge stone, offence, cōdemnacion & an hurte or losse vnto the wicked, and speciallye vnto the kyngdome and dominion of Rome for a long space, whiche hath resisted it with force, with dyuerse assaultes of body, goodes and possessions against the true faith, and with cruel tyranny, whiche the almightye and rightuous god at his tyme, hath alwayes taken in hande to punyssh most greuoufly, and hath brought it also to passe. The openinge of the tabernacle of testimonye, is the manifest fulfillynge in the newe testament, of those mysteries and secretes, whiche were hydden and signified in the olde testament vnder diuerse ceremonies. The seuen angels whiche came out of the temple, are the multitude of ministers and preachers of the gospel: which scrueh vnto the wicked for the increase and augmentaciō of their damnacion. For the whiche cause they maye be called plagis (as Christ was called of Simeon, a fall) but to the comfozte of saluacion vnto the electe. These angels and euangelical preachers must be pure in al their conuersacion, and must haue their breastes girded about with faith and loue with all the harte, soule and mynde, garnysshed with all godly vertues. To one of the angels dothe Christ geue (throuwe the.iiii. beastes as is also signified in the.iiii. Chapter) power to bringe furthe and to publyshe abrode the gospel, whiche maye be signified by the vials full of the wrath of God against the wicked and vnfaithfull. But full of grace and mercye vnto the faithfull whiche abyde and suffer bothe payne and ioye, welth and woe. And thus is the temple of God the Christen churche, fylled with swete smellinginge smoke of the prayse, honour and goodness of God, truly confelling and knowledginge the power and might of God.

¶ And

And the churche of Christ coulde not be at rest, nor coulde not quietly prosper, but these vii. plagcs came forth, of the which plagcs the gospel, beyng preached by the ministers of God, wherof there were a great multitude sent of god, was the occasion.

¶ The. xvi. Chapter.

¶ And I hearde a great voyce out of the temple saying to þ seven angels: go your wayes, poute out your vialles of wraþe vpon the earth. And the first angell went, and powred out his vialle vpon the earth, and there fel a noysofne and a sore borche vpon þ men which had the marke of the beaste, and vpon them which worshipped his ymage. And the seconde angell shed out his vialle vpon the see, and it turned as it were into the bloude of a dead man: and eury thing dyed in the see. And the thirde angell shed out his vialle vpon the riuers and fountaynes of waters, and they turned to bloude. And I hearde an angell saye: Lozde, whiche art and wast, thou art righteous and holy, because thou hast geuen suche iudgements, for they shed out the bloude of sauntes, and propyets, and therfore hast thou geuen them bloude to drynke: for they are worthy. And I hearde another out of the altar saye: euen so, Lozde God almightie: true and righteous are thy iudgements.

The text.

The mercye of God bouchsaued to p̄serue, augment & to prosper the regimēt of the Romaynes, at þ beginninge of þ which whan it was in most quietnes, the tyme was come that Christe shoulde be bozne. And God offered his grace vnto this kyngdome and sent them his holy gospel thozowe the holy apostles to the sp̄nguler welth and profyete bothe of that kyngdome and also of þ whole earth: out of þ which þ world might lerne peace, loue, humilitie, patience, gentilnes, temperance and all true vertues, and speciall ye faith in the one oncl y God, and hope of saluacion in tyme to come, & also true christen loue one to a nother. This docthe the gospel and all wrytynge of the apostles exhort and moue men vnto, mooste earnestly. But this so holy and profytable doctrine, and inuincible trueth hath the dragon alwayes withstanden and resysted, with his beast the Empire and regimēt of Rome, the first and seconde, wherof is spoken befoze. And so, this cause this kingdom hath wel deserued many and diuerse punishmentes, whiche the lozde God hath permitted thozow his ministers of rightuoulnes whiche are to be vnderstande in this place by the angels and the vials full of plagcs whiche are come and fallen vpon the dysobediente and the contemners and despylers of faith, loue and of the trueth. The firste plague is fallen vpon all ydols and false goddes whiche they had set and packed together in one temple of Pantheon, that is to saye all goddes. But the ydolatre of these false Goddes was subuerted and ouer thzowen thozowe out the whole Empire of Rome thozowe the holy gospel as the Chronicles doe euidently testifye. Thus dyd the religion and gods seruce of the Romaynes first fele the wraþe of God againste their wylls, but all hapned vnto the faithfull for the best to the honour and glozpe of God and to the furtheraunce and profyete of the Christen churche and congregacion. The seconde plague of the seconde angell, is the seconde iudgement of God againste the regimēt of Rome, and this is imbeselynge and dimynshe of their power and dominion many landes and people fallynge from them, and that with muche bloude sheddyng of the Romayne: as it is playnely mencioned in the storyes, as of Nero, Domitianus, and Julianus and dyuerse other.

This name is nowe ruened and called al saluaces.

The paraphrase vpon the

The thirde plage maye be vnderstande of the destruction of the citie of Rome thorow þe Gothes & wandales and other enemyes of the Romaynes which had no maner of lettes or hynderaunce neythet of hylles nor of dales, of see nor of waters, neythet by any host or power of men nor yet by any strength or keeping of cities. Of this plage of the Romaines al stoies make mencion at large. And as than had þe bloody kyngdom of Rome an end, for the whiche cause the angel crieth iustly, loyde thou art rightuouse. &c. The angell of the waters may be taken for the angell of God whiche did gather together suche a great multitude of people, which came altogether against this kyngdom, because it had so long plagued al people and shed so muche holy mattirs bloode for the true and chryste faithes sake which must nedes be reuēged. And therfore is this rightuous and manifest iudgement of God prayled againe the seconde tyme, and preached of goddes angels with highe thanckes geuyng.

The text.

And the fourthe angell powred out his byall on the sunne, and power was geuen vnto him to bere men with heate of fyre. And the men raged in great heate: and spake euyl of the name of God, whiche hath power ouer those plages, and they repented not, to geue him glorie. And the fyfte angell powred out his byalie vpon the seate of the beast, and his kyngdome waxed derke, and they gnawe their tonges for sorowe, and blasphemed the God of heauen for sorowe and payne of their sores, and repented not of their dedes.

The fourthe plage went ouer the seconde regiment of Rome whiche had both the tempozal & spiritual gouernance, and was twise woysse than the first. For as muche as thorow her. ii. hornes it had power bothe ouer bodye and soule, ouer the doctrine, and ouer the polyprike lawes, with mouth and hande, againste God, and also against the tempozall gouernaunce, againste Chryste and all his ministers. Howe it hath dealte with the Emperours, and what rule they haue kepte amonge them selues one Romyshe Pope against a nother practising all wicked sciences of the deuil bothe with quicke and also with deade me, against many good and godly kynges and Emperours: and againe how ofte Rome and the Papacye hath bene greuouly plagued of God with rebellyon, treason, murther, poysonyng, nigromancye and with suche other kindes of wickednes as ate neuer herd of in any other stoies, we maye reade in the stoies of the Popes and of the Emperours, from the time of Charles the great vntyll late dayes. That by this meanes the summe of chrysten vertue and godlynes is turned into very desceite, fraude, fallesthede and hypocriste. And the moste parte of all the wicked Popes were religious men and mooste false traytours to the gospell of Chryste. As for repentaunce there is none founde by this deuilythe flocke. The fyfte angell with his fyfte plage fallen vpon the seate of pestilence, is rebellyon and resistance against the gospell rayled vp thorow false teachers whiche haue preached bothe without, and also against the holy lawe and scripture of the loyde, and haue rayled against many godly and faithful men, leauyng and refusyng holy scripture and settynge vp the studie of Aristotle in the steade therof, whiche in the papacye hath bene more regarded and esteemed than the hely woerde of God. By the meanes wherof so many greuouous errours are crepte into the churche as well in matters of faythe and relygion, as of dyscipline and Chrysten behauour.

Suche

Muche deuision, many sectes by the meanes of so many orders of religions, and to many glorious names and tytes, yea and heresy'es also. Of the which all stories are full, from Emperour Fryderiche the first of that name vntyl the ende of the thirde Fryderiche. In the whiche tyme there was muche trouble rayfed vp in the chryskendome in the secular iurisdiction, thowhe the Turke, and in the spirituall thowhe the beggynng orders of religious parsons and of the hyghe heathynshe scholes and vniuersities. Of the which times muche might be wyrtten, hery' inoughe to be red, but to auoyde tediousnes vnto the reader, it shall be intermitted at this tyme.

¶ And the syxte angell poured out his byall vpon the great ryuer Euphrates, and he was ter' ayed vp, that the wapes of the kynges of the east shoulde be prepared. And I saw thre vncleane spirites lyke frogges come out of the mouthe of the dragon, and out of the mouthe of the beaust, and out of the mouthe of the falsse prophet. For they are the spirites of deuplys, workynge miracles, to go out vnto the kynges of the earthe and of the whole worlde, to gather toem to the batayle of the great daye of God almighty. Beholde, I come as a thefe. Happye is he that warcheth and keepeth his garmcutes, lest he walke naked, and men see his synnynges. And he gathered them together into a place called in the Hebrew tonge armagedon.

The text.

Consyder and waye yf this angell maye not signifye the spirite of Helias in oure tyme, whiche spreadeth abrode the gospell in to all the worlde, bothe with woꝛde and dede to the confusion and vtter destruction of all errorrs, and to the pꝛofyte and refoꝛmacion of the worlde in all states and degre'es. For this seede can byꝛnge foꝛthe no nother frute. But the great Euphrates of the pꝛetens'd spiritualtye, is so soꝛe falle from their first rule, that it is become moꝛe woꝛldly and secular than the very secular state, in so muche that it is vtterly dꝛyed vp and wythered from the gospell syncretely pꝛeached. Which is not to be merueyled at, foꝛ it is euen of very necessitie. For falschede, decepce, lyes and Hypocrity'e must be opened and dysclosed by the trueth of gods woꝛd, and by the pꝛeachinge of the gospell: that sincere loue, trueth and saythe in the woꝛde of God, with a sure confydence of the harte in the loꝛde God, myghe be taught and pꝛynced into the natutall wyt and vnderstandinge of man. And therfoꝛe it is necessarie that suche wꝛeslyng of the true knowledge and doctrine shoulde be dysclosed vnto suche as haue any vnderstandynge and are not vtterly cozrupte, euen vnto woꝛldlye pꝛinces and hygher powers, and that the innocencty'e and cleannes, and also the synguler pꝛofyte of the doctrine of the gospell might come to lyght that they myght see and confesse that it is the very trueth, and so acknowledge and embrace this Sunne rylyng by. Although this doctrine be to stronge foꝛ their bloude and fleshe and they beyng fleshye, ouer weake in strengthe to lyue aftet the gospell. Howe aganst this euangelicall Sunne and manifest knowledge of the trueth, shall aryse, iiii. maner of enemyes whiche shall assaulte it. First the deuplyshe dragon, the great enemye of God and of all goodnes, the botomles pyt of all wyckednesse, with whome the mercye and goodnes of God dalpeth and playeth to shewe and declare his mercye and goodnes manifestlye before men. The seconde is the beauste at Rome, of whome we spake before, the very right Antichrist, whiche speaketh and worketh all that he can aganst the gospell of Iesus Christe, wherunto he pꝛeserreteth his decretalles, and will be Loꝛde ouer

The paraphrase vpon the

the scripture, ouer the churche and ouer the whole world, and yet he wyl be taken and esteemed for the bycar and debyte of Christ, and S. Peters frende, and the most holy father, and for the head of the whole holy christendome. And whosoeuer contraryeth or gaine sayth this, he must dye, and also be curld and made the deuples, by the power of this beastes mouthe. The thirde is the faile prophete: not one person but an whole order and multitude of byshops, and religious patrons, monckes, friers, &c. Whiche by their office and callinge ought to mainreine and suppozte the true doctrine, but haue appoynted and bent them selues, their whole lyfe and state, vtterly against the doctrine of the gospel: that nothing can be more vnlike the state of the Apostles, eyther in doctrine, religion or lyfe, than is their order and state. Whetof it is not nedefull to make manye wordes, howe they haue alwayes relisted the doctrine of the gospell. These are suche. iiii. foule vncleane spirites, as none can be founde more vncleane, whiche not withstandynge doe worke great tokens and miracles. The deuyl with great wonders bothe amonge the Turkes and the Christians. The papacy, by so, cetera, witchcraft and nigromancie. The monkes and religious spirituall sorte with hail suttlytie, falleded & crafted of suche miracles as are or haue ben done wherby (as it hath ben & is euident inoughe) they haue begyled bothe riche kinges, princes and y^e whole world, of their goods & possessions, thow their false doctrine. And they fight and kepe batel alwayes against y^e holy gospel, as Gog and Magog did against Ierusalem, with dyuerse victories and triumphes, but they shal be ouercome at length thow the power of gods worde, and of y^e gospell reueled and come to light, thow the spirite of Enoche & Elyas, of the whiche is before mencioned, in the great daye of God the almighty, which shal come at suche tyme as no man is ware of, and whan all men thincke to be most sure euē at suche tyme as the wickednes of these. iiii. spirites shal be most strong and at the highest. As than shal the gods ministers of the gospel, indewed and strengthened with the spirite of Helias, ioyfully come furthe against these deuils and against al maner of errors bothe of the faith and of the outwarde lyfe. As than shal those be happye whiche warche and are careful with great diligence for the christen doctrine and religion, whiche are clothed with the power of the holy goost and with a right zeale, whiche set furthe the workes of God, as dyd Helias, not onely with wordes and wytynges, but also with lyfe, deedes, examples, continuance and constancies in goodnes, without any pryde or despyze of vayne glozpe, that no man shal ever see any shame by them. But the iudgement of God hath gathered the. iiii. vncleane spirites into one place, into the eternall fyre of damnacion, and euertlastinge shame, payne, and confusion, whiche is prepared and promysed, to the deupll and his angels. For Hatmagoon maye signifye as muche as the iudgement of curse.

The text.

¶ And y^e seventh angel powred out his byalle into the ayre. And there came a voyce out of heauen from the seate, sayinge: it is done. And there folowed voyces, thonderynges, and lightnynges: and there was a great earthquake, suche as was not sence men were vpp the earth, so mightye an earthquake and so great. and the great cite was deuyded into thre parties, and the cyties of al nations fell. And great Babilō came in remembraunce before God, to geue vnto her the cuppe of the wyne of the fiercenes of his wrathe. Every yle also fled awaye, and the mountaynes were not founde. And there fell a great hayle (as it had bene talentes) out of heauen vpon the men, and the men blasphemed God, because of the plage of the hayle, for it was great and the plage of it sore.

This

This seventh angell is moze harde & vncerten to interprete and to expounde, than all the other. Lyke ag it is moze vncerten to wyte of thinges to come, than of suche thinges as are altedy past. It may wel be a great feare in tyme to come that þ kyngdom of the Turkes for a short space, shal be a great plage & sorow, an heuy iudgemēt ouer the corrupte & decayed chrystedome. Whiche plage may hete be founde & marked out of these wordes, þ it shal happē & come to passe before suche tyme as the Lambe & his ministers shal rule vpon þ earth, that both Jewes & heathen shal be conuerted vnto Chyist þ it may be sayde, it is al done, and so vp þ the full end of the worlde to come, & the terrible iudgement of God to fal vpō one sozte & parte of men whiche shal than be a lyue, whiche is þ first parte. And the other part is of them whiche shal rse vp vnto euerlastynge saluacion. And þ thirde, is of them which are already damned, which is and shal be the greatest part. Vnto whom this iudgemēt, & all that shal goe before or come after it, shal be moze fearful & terrible thā any hart can thincke, or any tounge expresse, which terrible & heuy thing is here spgnified (as muche as is possyble) by the terryble voyces, thonders, lightninges, earthquakes, & ouerthrowing of the greatest & mightiest cities & kingdomes, as Babilō & Rome were. What thing can be thought or ymagined moze terrible & fearfull: Whiche thing this cursed and damnable worlde shal and muste suffer by the rightuous iudgemente of God, and it muste fele the great wrathe of God, forasmuche as it hath alwayes despised the blessed gospel and Chyist our sauour and redeimer. And therfoze the great and heauye stroke and plage of gods rightuous iudgement shal fal vpon the worlde, and yet shal it not amende them, but as damned parsons, shal cast and set them into euerlastynge blasphemye of God wherin they are hardened, and wil not amende. Whiche is the highest & greatest plage that the lord God maye or wil sende vpon his enemies.

¶ The xviii. Chapter.

¶ And there came one of the seven angels, which had the seven vialles: & talked with me, saying vnto me: come, & I wil shewe thee þ iudgement of the great whoze that syttery vpon many waters, with whome haue committed fornicacion the kynges of the earthe, and the inhabitants of the earth are droncken with the wyne of her fornicacion. And the spirit casted me away into the wildernes. And I saw a woman syt vpon a rose coloured beast, full of names of blasphemye, whiche had seven heades and ten hornes. And the woman was arrayed in purple and rose coloure, and decked with golde, precious ston, and perles: and had a cup of golde in her hande, full of abhominacions and syrthines of her fornicacion. And in her forhede was a name wyrtten, a middey, great Babilon, the mother of whozome and abhominacions of the earth. And I saw thy wyfe droncken with the bloude of sainctes, and with the bloude of the witnesses of Iesu. And when I sawe her, I wondered with great marueyle.

The text.



Of the seven angels whiche spake of the seconde kyngdome and iurisdiction of Rome, & of þ beast with. ii. hornes, comyneth now againe & wyll speake moze largely, & sufficiently of Antichyist, whiche is his chiefe pricke & marke wherat he wil shote. Whom he nameth here w a new name, the great whoze, whiche wil be þ head & chiefe gouernour of many nactōs whose special abiding is in þ lande named Italy, which lieth in v see, in maner as þ lesser Asia dothe. With this pompous, suttill, deceitghfull & shameles, lecherous & proude state of þ papacy haue kinges comitted whozdo almost these thousāde yeaeres,

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being sometyme frendes together, and sometyme enemyes, sometyme one in his chiefe fauour and sometyme a nocher: And thus haue all Christen kyngdoms suffred their selues to be ruled and ledde, yea to be put in feare, and againe in comforte and ioy by him, what with his suspendinge and curlynge, vntyll he crepte so farre in to the churche of God, and became the highest desolacion and decaye therof that euer was. This woman vpon the rose coloured beast, is not onely arrayed with red scarlet robes, lyke as his Cardinales are (otherwylse than euer Christ, or his humble Apostles, byllhops and spirituall ministers were) and like bloude thurstye loudperts, but rather with muche Christen bloude sheddyinge vnder þ pretence of the punishment of heresy, as all that must be named which hath bene spoken or wrytten against the pompe, vsurped power and tyranny of the papacye. This woman is also arrayed with suche infinite variable colours and ornautes of monkery and with dyuerse lpyeres of religious orders by whome she would haue had both honour and prolyte, whiche with their names and sectes haue obscured and blemysht the name of Christ, wherof S. Paule doth complayne to the Chozinthians as an vnsemyng thinge, as it is in dede a great blasphemie that the names of S. Benet, S. Austen, saincte Fraunces, shoulde obscure the name and honour of Christ our onely sautour and redemer. This woman besyde her variable garmentes, hath also taken vpon her (for to set furth her pryde, dignite, and estimation withall,) to rule ouer all Christen kynges and Princes, whiche she hath brought vnder her and made subiect and contributoye vnto her with falsehede and lyes, vtterly against the doctrine of the holy gospel, *Vos autem non sic*. So shall not yee: And also against the example of Christes fetewalshyng. And lykewylse against the holy order and commendacion of saincte Peter, whiche had neyther golde nor syluer. And against the order of the holy Apostle saincte Paule, whiche to auoyde offence and to opene the gospel woulde erne his breade with his handes, as other of the apostles also dyd. This whoz she woman hath garnished and decked her selfe farre otherwylse, not with diuerse and many vertues, but with pycious stones, golde and syluer. &c. The cuppe of golde, is not the loue of Christ, the christen faith, nor the lawe of God, but muche rather all the Dopes decrees, decretalles, bulles, pates, dyspensacions, suspensions and curlynges. This is the very abhominacion of whozdom, that she might playe the whoze at her pleasure after this falsion, with pompe, aucthorite and lust without any shame or feare beyonde all measure: And all this vnder the name and pretence of Christ, and of holynes, in the honour of God and for the welth of the soule, whiche thozow him are þ longer the moze vnblest and vnhappye. And therfore for the name of the christen churche, he hath deserued a nother name, that is, to be called moze worthylse the whoze of Babilon, the mother of all abhominacion, ydolatre, and of all fallyng vnto hethenlye supersticions. The innocent bloude of the holy godly prophetes and preachers, whiche the right christen churche hath neuer lacked, hath this whoze, the proude glozious papacye, shed so without number or measure, tyll she was so dzonken therwith, that she toke and esteemed suche tyrannye for a godly zeale and feruencye, and hath persuaded her selfe, that men must suffer it and be content therwith, what soeuer she dyd, yea although she shoulde sende faithful soules vnto hell by heapes. Is not this a great meruell vnto all men of vnderstanding: and an offence and slander vnto al vnfaithful, as Turkes, Jewes and other: and an intollecable violence & oppzessio vnto the whole world?

I wyl not say euen vnto the very inhabitours of Rome, and to all right faithfull hartes.

¶ And the angel sayde vnto me: wherfoze mercyest thou? I wyl shew thee, the mystery of the woman, and of the beast that beareth her, which hath seuen heades and ten hornes. The beast that thou seest, was & is not, and shall ascende out of the botomes pit, and shall go into perdition, and they that dwell on the earth shall wonder (whose names are not written in the booke of lyfe, from the begynnyng of the worlde,) when they beholde the beast that was, and is not. And here is a mynde that hath wysdome. The text.

In this expostion and declaracion (good christen reader) hast thou this comfort, that this woman, the cursed damnable papacie shall haue an ende: not in the worlde, wherin Antichrist shall haue his place so long as the worlde shall continue and endure, but in the hartes and consciences of the faithful Christians, in all states and degrees, whiche shall withstande and reppoue him, and shall hynder and let his presumption and no moze feare his thonderboltes, neyther regarde nor esteeme his suspensions and cursinges, nor take no power nor auctorite at his hande any moze. And as for the beast whiche beareth her, whiche signifyeth the Romyshe prescripcions, the papall seate, his indulgence, pardō, and excommunicacion, shall be taken and esteemed as it is, and as it is knownen to be vnto all the worlde out of the holy and manifest gospel: And therfoze he shall not cease to persecute with the helpe of suche kynges as are as good and vertuous as him selfe, and he shall couet alwayes to clyme vp and to be hygher and hygher, vntyll at length he shall fall downe into euerlasting perdition before God and all the worlde, whiche shall wonder therat, and specialllye the wycked and vngodlye, whiche are not electe vnto saluacion, whiche had pleasure and delyght in suche pompe, pryde, dygnite, tyranne, and abhominacion as he dyd vse: They shall wonder and meruell, I saye, when they shall see the papacy to be thrown downe from heauen into the damnacion and pit of hell, lyke as it hapned vnto his father the great dragon the deuyll, luke the. x. Now the knowledge of the iudgement of God and of his trueth by the gospel, whiche teacheth vs to knowe bothe Christ and Antichrist, is a syngular wysdome and a great gyfte of God.

¶ The seuen heades are seuen mountaynes, on whiche the woman sitteth, they are also seuen kynges. fyue are fallen and one is, and another is not yet come. And when he cometh, he must continue a thorte space. And the beast that was, and is not, is euen the eight, and is one of the seuen, and shall go into destruction. And the ten hornes whiche thou sawest, are ten kynges whiche hath receaued no kyngdome as yet, but shall receyue power as kynges at one houre with the beast. These haue one mynde, and shall geue their power and strength vnto the beast. These shall fyght with the lambe, and the lambe shall ouercome them. For he is Lord of lordes, and kyng of kynges, and they that are on his side, are called, and chosen, and faithfull. The text.

This vision of the seuen hylles, agreeth well vnto the seuen hylles whiche are in the citie of Rome, of the whiche she hath made her boast and triumph, as she hath also done of the seuen heade churches. And howe many the kingdoms are wherupon he hath sytten appeareth by the chronicles. And whiche of them are fallen from him and forsake him we see daylye. But he that shall come and remaine for a thorte space, that same parauenture shall be the kyng of the Turkes, whose infidelite and tyranne, maye soner be reformed mollified and altered (after mans iudgemente) by the gospel, & by the instruction of gods word, may soner be brought vnto the religion and true faith of Christ, than the proud

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seate of Rome & her adherentes. Thus may þ be the eight beast as þ papacie oz see of Rome is the seuenth, but it shal sone be iudged vnto damnacion. The .x. kynges receiue not þ kyngdome of God, vntil they receiue the gospel of Christ, not of Antichrist, but of the spirite of Christe. But in the meane tyme they shall receiue power and aucthorite of the beast, whiche power they shall exercyse and practyse to ouercome þ lambe & to oppresse the gospel for the pleasure of the .ii. hoyned beast. But þ lambe, the worde of God, þ reuelacion of þ holy and godly doctrine and truth, the grace of God, the lord Christ, shall ouercome them. For they shall vnderstande and beleue that there is a lord of al lordes and a kyng of al kynges. To whose kyngdome the electe which are called of God from euerlastinge, doe appertene. And thus shal the .x. kynges shortly hate the whoze w her court, and shal turne her naked out of þ florishing and bewtiful rayment wherwith they and their auncienties haue garnished & annownded this whoze & her harlottes, & by þ meanes haue geue occasiõ vnto suche pryde & vnchristen pompe (I might wel say vnto suche Lucifer the pryde,) for as muche as he wyl be like and equall vnto Christ, and the bydegrome of the holy churche; where as he hath geuen a great offence and slander vnto the holy churche, & in maner hath shamed her and oppressed her thowhe his tyranne, In as muche as they (the kynges and princes) them selues must cõfesse þ the grauntes whiche this whoze receiued of the Emperours Constantine, Charles and Lewes beyng deceiued by her, was the popson and confuson of the christen churche. This hatred and enuye against suche an whoze, shall the spirite of Helias styre vp in the hartes of kynges to doe with one accord, as þ trueth beyng knowen shall require, as they dyd befoze indewe her with suche power. And thus shall the worde of God be fulfilled. The woman in the great cite is he which hath exalted himselfe for a byshop ouer all byshops, and a regent and Lorde ouer all Emperours and kynges, sittinge also in the place and seate of Christ, whiche onely & alone hath receiued power of the father ouer heauen and earth, whiche he neuer gaue vnto any other, as it is wrytten *Et gloriam meam Alteri non dabo, I wyl geue my glo-* to no nother. *Claye. xlii.*

The .xxviii. Chapter.

The texte.

And after that, I sawe another angell come from heauen, hauynge greate power, and the earth was lychtened with his bricnelles. And he cried mightely with a strong voyce, sayinge: Great Babilon is fallen, is fallen and is become the inhabitation of devils, and the holde of all foule spirites, and a cage of all vnclene and hateful byrdes, for al nacids haue broncken of the wyne of the wyathe of her fornicacion. And the kynges of the earthe haue committed fornicacion with her, and the marchauntes of the earthe are waxed ricke of the aboundaunce of her pleasures.



This chapter maye be taken for a songe of triumphe, of al faithfull against all tyranous kyngdoms which haue contemned, the faith, trueth, religion, and all godlynes, and woulde not abyde any of them. And specialye against the kyngdome and power of Rome, by reason of the tyzannes, whiche from the beginninge haue martyred tormented & murdered the holy professors of the onely one God. And most principally against the seconde regyment of Rome whiche vnder the pretence of the name of Christe, hath dealte so cruellye against all faithful Christians, and against the euangelical kyngdom

of god. And þ former chapter nexte goyng befoze being wel vnderstāde, there is no great difficultnes no; hardnes in this. For this chapter is, as it were, an expolition and declaracion of the former. Christ the angell of þ great council, lyke as at his first cōmyng he came in the moost highest humilite and lowlynes, became man, suffered and dyed: euen so at his last comyng, he shal come in moost bright gloze, not into a virgins bode, but into the whole worlde with mooste hyghe brightnesse, and proclamynge his gospell vnto the whole worlde, to riche and poore, wyle and symple in euyl. A ioyfull gospell is it, Babylon þ great and woithe cite, she is fallen, she is fallen. She hath no suche honour more that she wyl take vpon her as she hath done. Howe is it knowen that she hath bene an habitacion for the wicked, vnfaythful, desceitfull, and of Sodomites whiche haue made all the worlde druncken and mad with her popson and infectious drinke. And hath committed Simony withal spirituall thynges, whiche, euen as the curled Simon magus dyd, she hath solde for muche monye and for great riches. And as for the hyghe humilite and lowlynes of Christ, whose meyte she hath pretended to be her owne, she hath chopped and changed it, yea she hath solde it for princely and lordly honour to be exhibite & done vnto her feete, and with moost deuelyshe pryde receyued.

¶ And I hearde another voyce from heauen, saye: come awaye from her my people, that ye be not partakers of her synnes, and that ye receaue not of her plages. For her synnes are gone up to heauen, and God hath remembred her wickednes. Rewarde her, euen as she rewarded you, and geue her double accordynge to her workes. And poure in double to her in the same cuppe whiche she fylled vnto you. And as muche as she glorified her selfe and lyued wantonly, somuche poure ye in for her of pynfulmynt and sorowe, for she sayde in her selfe. I wyll beynge a queene, and am no wyddow, and shal see no sorowe. Therefore shal her plages come in one daye, deathe, and sorow, and hunger, and she shal be brente with fyre: for strange is the Loze God whiche shal tude geue.

The text.

These wordes speaketh Christ, thoroze his spirite, from heauen vnto his people, that they shoulde forsake the companie and felowshyp of Antichriste, that they make not them selues partakers of þ horrible synne, of the double indignacion and also of the plages whiche shal lighten vpon him. For the synne is greater than that goddes rightuousnes coulde suffer it any longer unpunished. And therfoze he wyl recompence her with punishment, as she hath desceued, and that by heapes one in anothers necke. For there woulde no long suffering of God, no; no warninge of the word of God, helpe. Thus hapneth it vnto all vyolent and tyranous kyngdoms, euen from the Assyrians vnto the last of the Romaynes. Great pryde and pompe must be subdued and banquished with great shame and bondage. This prophece is lyke vnto the holy propheces Esay, and Daniel, although it pertaineth vnto a nother kingdom, but lyke vnto that bothe in wickednes and in punishment.

¶ And the kynges of the earthe shal bewepe her and wape ouer her, which haue committed fornicacion with her, and haue lyued wantonlye with her, when they shal see þ smoke of her burnynge, and shal stande a farr off, for feare of her punishment, saying: alas, alas, that great cite Babilon, that mighty cite: for at one houre is thy iudgemēt come. And the merchauntes of the earthe shal wepe and wape in them selues, for no man wyl bye theyr ware any more, the ware of golde and syluer, and precious stones, nether of pearle, & saynes, and purple, and scarlet, and al thynne wod, and al maner of vessels of yuery, and al maner vessels of moost precious wodde, and of brasse & yron, and synamoy, and odoures and oyntmentes, and franchynsence, and myne, and oyle, and fyne flour and wheate, beastes, and shepe, and horses, and chactres, and doopes, and soules of men.

The text.

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With this Babylon haue princes and prelates yea whole kyngdoms committed whoredome . For she hath receyued and geuen them, yea hath let them in and out. And all for worldly gayne, and for honour sake, without any respect of rightuousnes, onely for money & byrbes . For there was neuer founde moze shamefull marchandysle, than that whiche they of the Popes courte, specially the Curtylans, haue exercised many yeares with other mennes goodes, and wth nothing els but with leade and syluer, with parchement and byshoprikes with sellng of their Pallium and Robes, whiche shoulde be a spirituall iurisdiction, and with first frutes. &c. Yea there is no ende of suche marchaundysle, lyke as in the texte all thinges are named whiche are of any pryce. So that in the Popes churche there was nothinge but for mony, not so muche as the water or salte of the see, nor ople nor breade, nor cteame. &c. All must serue for holynes and for the maintenaunce of the couetousnes of the spiritualte . To be shorte, reade but onely a booke that is called the Popes fayre, there is his marchaundysle well descrybed and proued by the customes and lawes of the Romaynes.

The texte. And the apples that thy soule lusted after, are departed from the. And all thinges which were delectable, and had in pryce, are departed from the, and thou shalt fynde the a nomore. The marchantes of these thinges whiche were wexed ceye, shall stande a farr of from her, for feare of the punishment of her, weeping, and waylunge, and saying: Alas, alas that great ceye, that was clothed in raiues and purple, and scarlet, and decked with golde, and precious stoues, and pearles: for at one houre so great riches is come to naught.

First of all there was muche holynes and muche good example and doctrine in the holy churche of Rome, as S. Paule testifieth in his Epistle to the Romaynes, and there were many holy byshops and martirs which loued y^e truely, vnto whome the gospell was a synguler ioy, delyght, comfote and gloyre. But in processe of tyme it was turned vplyde downe. So y^e there was nothing lefte in the rulers and heades of that churche, but onely the name of the churche. Al that was perspyght, godlye and holy, was lost and gone . And at length their marchaundysle whiche they inuented woulde no moze be esteemed amonge y^e true godly christianes . For they haue thought of those thinges whiche these marchantes doe promyse, of the grace and mercye of God, and of his word. And therfore the Romaynes doe meruell and frette againste the gospel, because it bringeth no nother ware with it but her olde ware, that is to saye, humylite, lowlynes, pouertye, sorowe, contempte, whiche all men doe flee and abhorre: And it maketh an ende also of all worldlye pompe and honour, ioy and pleasure, ydlenes and wantonnes . The outwarde and glozious supersticious wil bring no moze profyte or aduantage, precious garments and petles wyl not become the profelours of the gospell. Coules and Maue crownes, wyl no longer be taken for holynes of them that haue any vnderstandynge and knowledge. Peter and John and all the Apostolicall ministers of Christ, wyl contemne and despyse golde and syluer . For Christ hath taught them faith, loue and truth, pouertye and lowlynes .

The texte. And euery shyppe gouerner, and all they that occupied shippes, and shypmen whiche worke in the see, stode a farr of, and cryed, when they sawe the smoke of her burnynge, sayinge: what crite is lyke vnto this great crite? and they cast dust on their heades, & cryed weeping, and waylunge, and sayde: Alas, alas, that great crite, wherein were made ricke all that had shippes in the see, by the reason of her coulynes, for at one houre is she made desolate. Reioyce ouer her, thou heauen and ye holy Apostles and propetes: for god hath geuen you iudgement vpon her .

Thus

Thus dothe the lord God Mene and aduenge him selfe of all violent and tyranous pryde and presumption of them, whiche perswade them selues that there is no God but they, or els that he hath no care of those thinges that are vpon earth. Wheras it is euident and manifest out of gods woꝛde what hath alwayes bene the ende of all proude and presumptuous kyngdoms. Whiche the spiritualltye Mould best haue knowen and haue taught other also. And specially he that hath had, and woulde haue suche a byshoprike. And woulde also kepe it vntyll he shoulde perswade together with it because he hath not ordered him selfe therein after the wil of god nor after the right rule and square of gods woꝛde and of holy scripture, nor hath not done that thinge that his offyce and vocation hath requited as he ought to haue done, as it is euident vnto all men. They haue desyzed and studped onely to haue great power and dominion vpon þe whole earth, & in all nacions and ples, onely for honour and gayne, with very small studie or diligence to rule the woꝛlde well and godlye, or to further gods honour and the saluacion of the soule onely. And for this cause doeth all the woꝛlde wonder at suche a great and horrible fall. And they that leke & study after dignite honour and auctoryte, & after woꝛldly lucre, they tremble for feare and mourne and bewaile the heuy iudgement of God and their woꝛldly hynderance. But the holy and faithfull whiche not onely vpon earth regarde and seke the honour and gloꝛye of God, whiche they doe chiefly desyre but also in heauen, whiche haue the fructiō and persoght syght and knowledge of the rightuousnes of God, they prayse God hartely for the rightuous iudgement whiche is reueled vnto the woꝛlde.

¶ And a mightie angell toke vp a stone lyke a great millstone, and cast it into the see, sayinge, with suche violence shall that great cite Babilon be cast, and shall be founde no more. And the voyce of harpers, and musiciens, and of pꝛyers, and trompetters shall be heard no more in the: and no craftes man, of whatsoever craft he be, shall be founde any more in the. And the sounde of a myll shall be heard no more in the: and the voyce of the byrdgeome and of the byde, shall be heard no more in the, for the marchauntes were the great men of the earth. And with thyne incōpauiment were deceaued all nacions: and in her was founde the bloude of the prophetes, and of the saintes, and of all that wer slayne vpon the earth.

Suche a nother thing dyd Jeremy also prophesye of the kingdome of Babilō and euen as he prophesied, so came it to passe. And euen so doubtles shall it lykewyse come to passe vnto this proude presumption, and lykewyse vnto all vngodly tyranes whether they be of the spiritualltye or of the tempoꝛaltie. An heuy and greuous iudgement shall take and ouerthrowe the mightye of the woꝛlde whiche mysule their power and might. Yea and it shall utterly fall and decave with all their toy, lust, pryde and tyranne whiche they haue vsed in the tyme of their gouernaunce. And specially the spirituall ministers of god, whiche for their office and vocacions sake, ought to haue done and taught othertwys. And lykewyse suche handy craftes as haue letued ydols & ydolatrie, and mayntained false goddes and false goddes seruyce, inuented onely for lucre and for no godlynes, shall also haue an ende. And lykewyse the ydel priestes with suche as depende vpon them, an vnprofytable kynde of people, and al suche thinges as haue ministred occasion vnto woꝛldly lustes, pleasures and delictuousnes, shall haue lyke end and fall as Tyꝛus, Babilon and Pꝛyue, of the whiche the prophetes make mencion. As Rome & the Romyshe Empire also had

The paraphrase vpon the

had once. Suche more shall it happen lykewyse vnto the Papacye and þe court of Rome and to þe pzelates, whiche ought to be spiritual, as they also name themselves, but in very in dede are more carnall and worldly than any other. What godly men haue bene destroyed for the truthe sake in counceils and at Rome, it is so euident that it needeth not here to be reherled.

¶ The .xix. Chapter.

The text.

¶ And after that, I herde the voyce of muche people in heauen, sayinge: Alleluya. Saluation and gloire and honour & power be ascribed to the Lozde our God, for true and righteous are his iudgements, for he hath iudged the great whore whiche by corrupte þe earth with her fornicacion, and hath auenged the bloude of his seruantes of her hande. And againe they sayde: Alleluia. And smoke rose by for euermore. And the .xxiii. eldets, and the foure beastes fell downe, and worshipped God that satte on the seate, sayinge: Amen. Alleluya. And a voyce came out of the seate, sayinge: prayse our Lozde God all ye that are his seruantes and ye that feare him bothe small and great.

If a man might so say, what dothe the punishment of the wicked tyrantes and their damnacion, helpe or profite the godly and faithfull christians whiche are persecuted of the dragon, of the beast and of þe fallie prophetes for the true faith and religions sake, euen vnto deathe? Here in this place is a sufficient and perfight answer vnto this question. For thus it is sayde, the same godly ministers and faithfull witnesses of Christe the crucified and slaine lambe, they doe nothyng els in heauen in their immortall soules but synge thankes and laudes vnto God almightie, styring, prouokynge, and exhortynge one a nother with lyke affection and zeale to prayse God. For Alleluia is nothyng els but prayse God. Allelu, is as muche to saye as prayse ye. And ya is one of the names of the lozde God wherby he is named, of whiche names there are dyuerse. Howe here maye we learne with what maner of wordes we shoulde and shall prayse God, bothe here and also in heauen: Namely thus, all saluation and goodnes whiche may be profitable vnto vs and maye be desyred of God, and againe all laude and prayse, for al maner of benefites and goodnes pertepneth onely vnto the mooste mercifull, eternall and almightye onely one God, and must be ascribed vnto him. Honour whiche is a profession and a declaration of al vertue and godly kindnes and loue, and of al mighte, power and omnipotencye, is due onely vnto the true, onely and eternall God creatour and maker of all creatures. For all his workes and iudgements are right, commendable, holy and true without all maner of parcialitye, and specially for as much as he hath subdued and brought downe the glorious and proude tyrantes bothe of the spiritualtie and of the tempoꝛaltie, and hath sent them to eternall damnacion. And hath caused their wickednes and abhominacion also to come to lycht in this worlde, to the synguler comforte of the faithfull electe that were oppressed of them. And thus they cease not to gyue lawdes and thankes vnto God, saying continually, Alleluia. But the smoke is the true oblation and the right sacrifice whiche the holy saintes doe offer in heauen euertlastinglye, and perfoyme also vpon earth in the holy churche euen vntyll the latter daye, I meane geuyng of thankes and acknowledging the goodnes of God, as is before sayd. This oblation & sacrifice is made continually without ceasyng with infynite and vnspokeable for of al holy patriarches, prophetes, Apostles, mar-

tirs,

tres, and of the whole heauenly felowship, and of all them whiche euer from the beginning haue pleased the lord God with faith, loue, hope and obedience. But the maner and the ceremonies with the wordes reuerence and toy whiche the holy and faithfull electe do vse, dothe the holy scripture describe after the maner & capacite of men, in suche wylse as may be best vnderstande and perceyued of vs. Amen, is as muche as that God is the trueth, & faithfull in keeping of all his promises and wordes. And here maye we learne that we shoulde not name noz esteeme the holy and faithfull saines as princes and rulers of heaue, toz as muche as they name them selues but seruantes of God, and are no better, and that also not by merite and deserte, but onely by the grace and election of god. And also some are also greater and higher than other, as Avraham parauenture than Isaac, and Joseph than Simeon, Peter than Philip, but that ought not curiously to be serched out of man. In heauen Hall we see and knowe perfectly the cause and occasion of the iudgement of God, but not in this lyfe.

¶ And I hearde the voyce of muche people euen as the voyce of many waters: and as the voyce of stronge thondringes, saying: Alleluia. For the Lord our god omnipotent reigneth. Let vs be glad and reioyce, and geue honour to him: toz the marriage of the lambe is come, and his wylse made herselfe readye. And to hys was graunted, that he shoulde be as rayed wylse & goodly raynes. For the raynes is the rightewylsnes of saines. And he said vnto me, write, happy are they which are called vnto the lamberd supper. And he said vnto me: these are the true sayings of God. And I fell at his fete, to worship him. And he said vnto me: se thou do it not. For I am thy fellow seruant, and one of thy brethren, euen of them that haue the testimony of Iesus. Whom worship God. For the testimony of Iesus is the spirite of prophecy.

The texts.

This maye be vnderstande of þ holy & faithfull saines vpon earth, whiche after the manifest & toyfull preachinge of the gospel as muche as is possible, in the whole world (whan as both Jewes and Turkes shal become Christen) shal prayse & thancke the almighty God for suche syngular grace and mercie, which hath hitherto bene hndered & kept downe with such force and violence by Antichrist. As thā shal the glory & prayse of god increase in þ christen churche, which is the kingdome of Christ: And, thozow the gospel, promysed vnto Christ the brydegrome: which churche as a faithfull and deare beloued spouse which here in this world, loueth & honoureth Christ as muche as she can, shal be fylled and satisfied with all goodnes in eternall blisse and saluacion. The sylken aray, is the innocency of lyfe in this world, thozow þ grace of Christ, and in heauen it is the immortal glorification of body & soule. For than shal man be right blessed whā as he shal be fully satisfied in god thozow Christ with aboundāce & plentifulnes of all benefites and goodnes which can be desired oz wysed. That same is þ euerlasting supper of the marriage of Christ wherwith Christ shal honour his electe, & make them blessed. And in al this whiche John seeth in this vision, it is said also vnto him þ al these thinges, visions & reuelacions came vnto him from God, & to the honour of God, whiche he as a true & faithfull minister shoulde further with al diligence. But as John would haue worshipped þ passion of þ angel whiche spake vnto him, þ angel would in no wylse suffer him, like as no saint neither in heaue noz in earth wil suffer any such thig noz take it vpo thē noz yet in good worth. For god onely must be worshipped, fro whōe onely al goodnes commeth, and must be desired and looked for, of him onely. The angels wil be rākē & esteemed for nothig els but for brythē, frēdes & fellow seruantes of þ onely one cōmon & general lord, & felowes withal them þ beleue in Christ & are ready for his sake vnto al goodnes, & to suffer al maner of thiges eue vnto death

The paraphrase vpon the

But this is the right, perfyte and sure wysedonie, which the worldly wyse doe not knowe, neyther desyre no; regarde.

The texte.

¶ And I sawe heauen open, and beholde, a white horse; and he that sat vpon hym was called saythfull and true, & in ryghteousnesse dyd iudge & make battell. His eyes were as a flame of fire; and on his head were many crownes; & he had a name written, that no man knew but he himselfe. And he was clothed with a vesture of hye in bloude, and his name is called the worde of God. And the warrriers whiche were in heauen, folowed him vpon white horses, clothed with white & pure raynes; and out of his mouth went out a sharpe two edged swerde, that with it he should smyte the heretich. And he shall rule them with a rodde of yron, and he rode the wynefat of feartines and wrathe of almyghtie God. And bath on his vesture & on his thighe a name writte: King of Kinges, and Lorde of Lordes.

The spirite of God must speake with men after the maner of men, yf he should be vnderstande. And therfoze he describeth the maieste of Christ, euen after the maieste of an Emperour. For the highe powers ate wont to be honoured euen as Christ is here described with his honour, laude and name. For he is y word of God; wherwith this S. John beginnieth his gospel, and wherby all thinges are made: whiche is also God and manne the objecte of faith, that is to saue the thing wherunto y faith of al electe hath her respecte: And he is also the righteous iudge ouer all that euer is in heauen or in earth whiche hath a fyrre and burning scale and hate against all wicked whiche conturne and despyse his worde, but crowneth all the godly and saythfull with the crowne of his rightuousnes. His name is vnknewen vnto all the world, the trueth wherof he would not expesse before Pilate, and yet trueth & gods worde is all one thing. This rightuousnes of Christ is signified by the sworde, althoughe the worde of God also doth perce thowre the inwarde harte and mynde of the saythfull as it is written in the iiii. to the Hebrues. But here the sworde is taken for the rightuousnes in gods kyngdome wherwith Christ ruleth the kingdom whych hys father hath geuen hym for his herytage, as Dauid sayth. For like as he hath ioy in euerlastyng blisse with his warters & hoost that folowe him, euen so doth he presse and treade downe all the wicked with eternall damnacion, before whome also he rode y presse vntil his be stute was bloody: But they toke it for a mocke and a folythe yest, as it was vnto the Jewes a slander. But yet their knees must bowe vnto him, not onely the angels and men in heauē and earth, but also they that ate in hell shall be troden of him with the wrathe of God almyghtie. For without dout he is the king of all kynges and lorde of all lordes.

The texte.

¶ And I sawe an Angel stande in the sonne, and he cryed with a loude voyce, saying to all the foules that flye by the myddes of heauen: come and gather your selues together vnto the supper of the great God, that ye maye eate the fleshe of kynges, and the fleshe of hye captaynes, and the fleshe of mightie men, and the fleshe of hoyses, and of them that lye on them, and the fleshe of all fre men and bonde men, and of small and great. And I sawe the beast, and the kynges of the earth, and their warrriers gathered together to make batayle against him that sat on the horse, and against his souldiers. And the beast was taken, and with him that false prophet that wrought miracles before him, with whiche he deceaued them that receaued the beastes marke, and them that worshipped his ymage. These bothe were cast into a ponde of fire burnyng with brimstone: and the remnaunt were slayne with the swerde of him that sat vpon the horse, whiche swerde proceeded out of his mourge, and all the foules were fulfilled with their fleshe.

Lyke as Christ maketh a supper vnto hys chyldren and seruauntes in heauen, euen so doth he also, beyng the soune of ryghtuousnes make a supper vnto the dycples & to al dampned sowles. An euerlastyng supper of al bitternes & vnblessednes

vblessydnes wherof they maye eate and be partakers altogether. And there is than desperacion, hate, enuye, wyathe and murmuringe againste God, and all kyndes of euil whiche are signified by corporall thinges accordynge to our capacite, and after suche wyse as men maye be most moued therby þ they must of necessitie marke and consyder it. And it is to be noted that S. Iohn seeth these gesses of the deuell in hell, that they are the destroyers of þ woꝛlde, tyrantes of all maner of degrees, the beast with.ii.hornes, the dragon & false prophete, all enemyes of gods trueth, religion and of all maner of godlynes, oppressours of the innocent frendes of God. To be Wozte, all they whiche beare the marke & token of the dragon & of the beast, whiche is infidelyte & misbelcfe in Chyꝛst, lyke as faith in þ crucified Chyꝛst is the sure marke and token of al the electe. These vnfaithfull must lyue eternally in the ponde of fyꝛe, and they shall be punished & vexed painfully with vnspeakable soꝛowe and heuines, euen þ deuell & his seruantes together. And although some come out of this life with þ swoꝛde without faith, yet their damnaciõ did begin here, & shal continue euerlastingly.

The xx. Chapter.

¶ And I sawe an Angell come downe from heauen, hauynge the keye of the bottomlesse pit, and a great chayne in his hande. And he toke the dragon that olde serpent, whiche is the deuill and Satanas, & he bounde him a thousande yeares: & cast him into þ bottomlesse pit, & he bounde him, and set a seale on him, that he shoulde deceaue the people no more, tyl the thousande yeares were fulfilled. and after that he must be loosed foꝛ a lytell season.

The text.

This chapter maye be taken, as it wer, foꝛ a rehearsal of the visions & reuelacions that were befoꝛe mencioned. And by the waie it describeth againe þ honour and maiestie of Chyꝛst, of gods woꝛde, and the powert of the holy gospel, and the benefites of Chyꝛst, & addeth therunto the last iudgemēt of the deade whiche shall dye.ii.deathes. This angel that commeth from heauen is Chyꝛst whiche shoulde come in to this woꝛlde as was promised vnto the firste man in the begynnyng of the woꝛlde that he shoulde treade the old serpent vpon the heade. Whiche is nothing els, but that he shoulde take his power from him whiche the iust and rightuous God hath suffered him to exercise againste man foꝛ the synne of the first dysobedienc and transgression. Whiche power Sathan hath alwayes exercised and practised with all wicked disceyte and dyuerse errours, and specially with ydolatre, after the whiche doe folow blindnes and all maner of synnes. This power hath Chyꝛst mightily and with foꝛce taken from Sathan the deuyll, thozowe his rightuousnes and humblenes euen vntyll the crosse, satiff ieng foꝛ all the pyꝛde, transgression, dysobedienc and vnfaithfulness of Adam and Eue. And thus he hath bounde him with the chayne of his well deserued power, that is to say, hath hindered him of his proude tyrannye & shamefull wicked power against the faithful electe of god. This band shoulde indure a thousande yeares þ is to say, a long tyme, namely euen þ tyme of the right Chyꝛsten faith, which after þ saving of þ olde fathers shoulde indure foꝛ.ii.thousand yeares, but it is vnccerten from what tyme, men shoulde begin to reken these yeares, & that the faith in this tyme, shoulde be soꝛe assaulted, whiche hath alwayes bene at this point euen in the tyme of þ Jewes in þ olde testamēt and amõg gods owne people hath sometime increased and sometime fallen & decayed. And accordyng therunto might Sathā exercise his power, at some tyme moꝛe thā at a nother. And thus thozow Chyꝛst, Sathan is alwayes bonde vnto

the right faithfull. But when the faith decayeth and goeth backward, and the falsehood, desceite and dysobedience of man increaseth, so that gods word is moze and moze contemned and forsaken, than dothe Sathans power increase againe (as it hath ofte come to passe) that he maye deceiue the people, the heathen, the vnfaithfull againe, and so vse his power and tyzanny againe as long as there is lacke and want of true faith in this worlde.

The repte.

¶ And I sawe seates, and they sat vpon them, and iudgement was geuen vnto them: and I sawe the soules of them that were beheaded for the witness of Iesu, and for the worde of God: whiche had not worshipped the beast: neither his ymage, neyther had taken his marke vpon their foreheades, or on their handes: and they liued, and raygned with Christ a. th. yeres: but the other of the dead men liued not againe, vntill the thousande yere were finished. This is that first resurrection. Blessed and holy is he, that hath parte in the first resurrection: for on suche shall the seconde death haue no power, but they shall be the priestes of God and of Christ, and shall raigne with him a thousande yeres.

The seates to iudge Sathan and his companie, are appointed of Christ vnto the holy apostles and vnto other electe, the soules of them whiche for the lambes sake wer beheaded, that is to say, after diuers maners and fashions put to death for the gospelles sake, whiche woulde not make any oblations vnto idols nor false goddes, nor woulde not worship the beast, that is to saye Antichrist, nor woulde not feare nor honour his ymage, but dyd manfully fight for the holy gospel and for the true doctrine and religion of the Apostles. All these shall haue seates in the kyngdome of Christ to iudge the whole companie and courte of Sathan, and to conuince them of their wickednes, blasphemies and damnable errours, whiche shall be open and manifest vnto the worlde thozowe the gospel. And this their condemnation beyng openly and manifestly knowen, and their godles tyzannye, shall be their death, from the whiche they shall not ryse vp againe tyll a thousande yeres be past. This manifest iudgement, victory and honour obteyned with Christ, is vnto them the first resurrection, namely a great honour and felicitie, not onely in heaue with Christ but also vpon earth in the kyngdom of Christ, which he hath vpon earth with his spirite in the congregacion of the holy electe. And they are happy and blessed, and their lyfe is euerlasting both in the heuenly company, and also in the holy churche & congregacion of the faithful & godly soules vpon earth. For they are the most deare beloued & the most acceptable and of highest reputation with Christ y lord and kyng of heauen as right prestes and ministers ought to be amonge vs, and they shall rule and reigne with Christe vnto the ende of the worlde vntill the last daye of the latter iudgement, and in the seconde resurrection, and vntill the last and eternall iudgement of the wicked and damned blasphemers.

The tpe.

¶ And when the thousande yeres are expired, Sathā shall be losed out of his prison, and shall go out to deceaue the people, whiche are in the foure quarters of the earth, Gog and Magog, to gather them together to battayle, whose nombre is as the sande of the see: & they went vp in the playne of the earth: and compassed the tentes of the sainctes about, & the beloued cite. And fire came downe from God out of heauen, and deuoured them, and the deuyll that deceaued them was, cast into a lake of fyre and brimstone, where the beast and the false prophet shall be tormented daye and night for euer moze.

A litle tyme befoze the last day, shall Sathan obtayne power againe tyll the ende of the worlde, and shall exercyse and practyse it, and shall worke w the wicked and vngodly in the whole worlde, according to his nature & wickednes. And he shall styre his wicked armye & warriors Gog and Magog, of whom the Prophetes do muche speake. And they are the greate and infinite number

of the enemyes of God, of the holy doctrine of the gospel, and of all holy congregations of true and faythfull Christians, whiche are called and are in dede the very true Jerusalem, whiche dwell vpon earth as citizens of a fortunâte, holy, quiet and honorable citie and comunaltie. Agaynste this holpe citie and comunaltie Mal sathan fyght a newe batell, with his armpe and men of warre; with ail his power, myght and wyckednes, and shall attempte and goe aboute to ouercome the & to deceyue them, and to make them to forsake the truth of God, and shall worke ail meanes to destrope soules: And thys shall he doe in the whole worlde. He shall spare no labour to compasse aboute and to besege, not the stony citie of Jerusalem in Jewry, but (as it is sayde before) the holpe christendome vpon earth, the cytie of the faythfull citizens, namely the godly elect. But the grace and mercie of God towarde his beloued, and the promesse of Christ towarde his church, is greater and stronger than the wickednes and power of Sog and Magog, the wycked warriors agaynst Christ, which shall consume them with fyre, euen as he did stryke Senacharibs army vpon an hundred thousande. and. iiii. scoze and. v. thousand in one night thorough one of his aungels, and brought them into ashes with the fyre of Goddes vengeance and ryghtuous iudgement. And euen vpon that shall folowe the general iudgement of God, by the whiche the deuil with all his hoost & cōpanye shall be thowen into euerlastyng payne & damnation, which is resembled vnto a lake & graue of fyre and bymstone, in the whyche the dragon, the beast & ail false prophetes shall be tormented day and nyght, that is to say, perpetuallye without ende. And that shall be the seconde death.

And I sawe a great white seate and hym that sat on it, from whose face fled awaye both the earth and heauen, & their place was nomore founde. And I sawe the dead, bothe great and small stande before God. And the booke were opened & another boke was opened, which is the boke of lyfe, and the dead were iudged of those thynges whyche were wryten in the booke accordyng to their dedes: and the sea gaue vp her dead which were in her, and death & hel deliuered vp the dead which were in thi: & they wer iudged euery mā accordyng to his dedes. And death and hel were cast into the lake of fyre. Thys is the seconde death. And whosoever was not founde wryten in the boke of lyfe, was cast into the lake of fyre.

The text.

The great, general, ryghtuous, most iust and last iudgement of God whā as þ whole worlde shall be iudged, is here described by the great and whyt skole, which shall be greuous, heuy and intolerable, vnto the rebellious, disobedyent, wycked and obstinate contenners of Gods holy worde, the euerlastyng ghospell of Christ. But it shall be ioyfull, swete, pleasant, delectable, welcome and acceptable as most hartely despyed and loked for vnto the godly, faythful, humble, & electe of God. The iudge vpo the skole is our sauour Iesus Christ, dreadfull and feareful vnto ail the worlde & vnto such earthly mē which haue set their marke, ende, loue, hope & felicitie vpon the earth, & in those thynges wher in the worlde delireth, as are fleshely lustes, pryde of life, & ail wickednes & lack of loue both toward god & the neighbour. And therfoze the earth, signifieth þ men that dwell vpo the earth & the deuils which remaine in earth, in the aper (which is also called heaue) which are thrust out of their places & habitacions, & no more found therein, but in the place & habitaciō which the iust iudgemēt & omnipotencie of God hath prepared for the in þ earth þ is most wide & distant from the kingdom of heauen. Vnto this dreadfull and terrible iudgement of God shall come & stand before the iudgemēt seate of God and Christ, ail those whiche were deade, bothe masters and seruauntes, great and small, byghe and lo we, myghtie and vnmightie, men and women, yong and olde, none excepte.

The paraphrase vpon the

¶ Than shall the heartes, consciences, thoughtes and secretes of al men be opened and disclosed: not onely vnto them whiche shall and must than knowledg them selues gyltye and woorthy of eternall damnacion, but also vnto the other. For as than shall all wickednes of the conscience be open, euident and manifest: for they shall accuse and condemne them selues, without any cloke or excuse, whan as they shall beholde all men, and shall reade with persyte vnderstandynge and with feare and tremblynge the other great boke of gods rightuousnes and equite, of his warnynge, doctrine, instruccions and threathynge whiche they haue had sufficiently in this worlde every one in their tyme thowse gods mercifull and fatherly prouision and sendynge, but they haue vtterly contemned and despyed them with all the righteousnes & godlynes that they haue taught. And they woulde nothing regarde nor esteeme the holy worde of God, whiche was geuen vnto the worlde in the holy scripture for a persyte rule and square: but they would neuer credyte nor beleue it, but rashly against their owne conscience haue refused and contemned it. And therfore shall they be wyped out of the register booke of the faithfull and of them whiche shall lyue perpetually w God and withal his peculiar electe in eternal ioy & blisse. And thus they shall remaine continually in the eternall indignacion of God, in euerlasting hate, enuy & most painfull tormentes and great impacience and continuall sorowe, in so muche that their eternall death shall also be with corporall payne and tormeinte of the bodye euen with the whole felowshyp of the deuyll, and that without any ende or ceasynge. This iudgement and heuy daye shall no man be able to escape and auoyde, whether he be consumed in the earth, in the fyre or in the see. For all this standeth in the hande of h almighty power of God, whiche with one word, wyll and commaundement made all clementes, heauen and earth and all that is therein. And where he sayeth that the hell shoulde geue vp her deade: vnderstande therby (as in many other places of holy scripture) the graues in h earthe, or wheresoeuer they be, out of the whiche the deade shall ryl vp and they that shall be than alpye (as S. Paule saith) shall be changed in a Myghte space, in the twyncklynge of an eye, to stande together befoze the iudgement seate of God with them whiche shall be iudged to euerlastynge lyfe or death. But every one of them whiche shall appeare and shall know them selues manifestly, shall iudge them selues accorbynge as they haue done, after or against the wyll of God, in faith or infydelite, in loue or contempt of god, in the feare of God or in securitie, after the lustes of the fleshe, rightuously and vnrighouously. For there shall no colour, crafte, lyes, dissimulacion, violence, might, anger or respecte of patrons auayle or helpe, but every man shall there be iudged accorbynge to hys woyses. And thus shall hell with all suche that belong vnto it & shall be damned, be nothing els but a fyer lake, a terryble and heuy state of damnacion, ordered and prepared of all the myserie, sorowe, wickednes and euill that can be thought or ymagyned. This is the seconde death, the rewarde punishment and recompence of all them whiche are not founde wryten in the boke of lyfe, which shall remaine perpetually with Christ in heauen (with all the holy angels and electe) in the ioyfull, persyght and eternall blisse and frucion of all the grace and goodnes that is prepared of God and of Christ our heuenly kynge for all faithfull beleuers. But this is incomprehensyble vnto all reason, wytte and sense of man, onely to consyder it generallpe: as S. Austen saith, saluacion is a state wherin is all persyghtnes aboundantly of all those thinges that are good
and

and to be desyred epyther in heauen or in earth, wherunto God of his mercede will helpe and byng vs.

¶ The. xxi. Chapter.

And I sawe a newe heauen and a newe earth. For the first heauen, and the first earth were banysht away, & there was nomore see. And I John saw that holy cytye, newe Ierusalem come down from God out of heauen, prepared as a brnde garnyshted for her husband. And I harde a great voyce out of heauen, saying: beholde, the tabernacle of God is with men, & he wyll dwell with them. And they shalbe his people, & God hymselfe shalbe with them, and be their God.

The. xxi.



Nowe from this place forth, the holy Apostle and Euangelyst S. John describeth the saluacion of al suche as are electe, their state, and the kyngdome of heauen, and finally the euerlasting blisse, wherof he wrote somewhat in the firste chapter, but here he wytteth moze playnely, plentuously and largely of it. As concerninge the newe heauen and newe earth, after what maner they shall be, it is no place here to dyspute or to contende muche aboute it.

The testymony of the holy apostle S. Peter and of S. John in thys place is sufficient for vs: S. Peter in the thyrde chapter of hys seconde Epistle sayth (as John doeth here) that thow the worde of God wherby heauen and earth are created and made, shall there be a newe heauen and a newe earthe agayne: whiche the faithfull elect shall well see, whiche had rather belue the worde of God than all the weak and deceyvable reason of the phylosophers, whiche haue taken in hande to dyspute and discusse such thynges but lytle to the purpose. But S. Paule dyscusseth the matter with one worde, saying: we shalbe alwayes with *hys*, in that same state where Christ our lord the euerlastyng kyng is, namely, with all them whiche shall be saued, both augels and soules, and also withal those men whiche dyd rylse and wente vp to heaue with Christ. This is certen that like as thow the synne of Adam, thys world is corrupte and infect and the earth also with tweedes and vnjoytable thynges, whiche hynder and hurte the pleasaunt and good frutes whiche myght serue and be profitable vnto the worlde: and the see lykewylse with hit vnquietnes and ragyng, doth muche harme: so shall the earth and water no moze be, but altogether with out faute lke as mankynde shall lykewylse be without any maner of faute in persyte ioye, pleasure and blisse. Euen so, I saye, shall the whole earth be garnyshted after suche a sort, that it maye be a very paradylse, wythout any maner of laboꝝ that the blessed shall wyshe to lyue vpon it, but that they are in their contrye in heauen. The same heauen whiche was made wyth one worde, may likewise be prepared of God with one worde for the whole and persyte blisse of the faythfull electe. Let vs content and satysfye oure selves with this in this doubte and dysputacyon whiche can not be comprehended noꝝ discussed with any reason of man. But the holy cite that John sawe, is nothyng els but the state of all the faithfull electe in eternall and full saluation withoute anye maner of imperfeccion, with aboundance of all goodnes, where nothing moze can be desired, and with sure and quiet possessyon of all heuenly treasures, in the syght and frucion of God the hyghest and the onely goodnes and felicitie, as he can gyue hymselfe to be ioyced, and that most louingly,

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most comfortably and moſte blifſedly vnto all creatures of knowlege and vnderſtanding. And that thozowe the cleare and blifſed glaſſe of the excellent holy and exceeding blifſed manhode of Chriſt, the kyng of all honoure and blifſe vnto all faithfull elect. Whoſe bleſſed and ſacted body and ſoule vnited and knytte in one with the holy godhed, is a perſite and a cleare glaſſe, wherin hys moſte pleaſauntre gloſſified manhode maye be beholde. In whiche glaſſe all the bleſſed ſayntes, that is to ſay, all that are ſaued doe beholde and haue the perſite fruition of all that goodnes, whiche the Lorde God is in him ſelfe: and of all benefites that he will gyue vnto all his creatures cuerlaſtyngly. This glaſſe is ſygnified by the tabernacle of God, wherein God will abyde and remayne with man, with all grace and louing kyndnes, and that in the newe Jeruſalem, whiche is buylded altogether of moſte pꝛecious ſtones, of the blifſed frendes of God, in whom God hath a pleaſure and a delyght to dwell and to remayne and to deale and diſtribute his ioye, felicitie, and blifſe, vnto the faithfull elect. For Jeruſalem is not the myſerable and wretched cite of y^e Jewes, whiche is called Jeruſalem, and Iebus, and I can not tell with howe manye moze names beſyde, whiche was ſo ofte ouerthrowen for the rebellion and diſobedience of their citizens, and for that they forſoke God, in the whiche cite the blinde, proude, ſtoward and obſtynate Jewys doe fyre and ſet all their hope and felicitie, where they hope and deſyre to be lordes and to reigne ouer al men with their Meſſias whom they vayneſy (beyng groſſely deceyued) doe looke and gape for; but it is that Jeruſalem, whiche is neyther heauenlye noꝝ earthly, but a ſpirituall Jeruſalem, a generall felowſhpy and brotherhoode of all faythfull ſeruañtes of God, whiche haue a ryghte Chriſten fayth; and a perſyte loue thozowly furniſhed with all good and holy woꝝkes, the bondes and lymites whereof are thozout the whole compaſe of the earth, whereloeeue the Lorde God is rightly knowen and truly ſerued after his owne will, expreſſed in his woꝝde. So that there are .iiii. maner of Jeruſaleims. But ſaynt John ſpeaketh in this place, of the heauenly and newe cite of thoſe which are blifſed in God, whiche cite is in heauen, prepared of God and made readye of Chriſt the bydegrome of all faythfull, for them, his ſpouſe. Whiche ſpouſe is garniſhed, not of her ſelfe, but of God with all heauenly graces and vertues, and with the ornamentes of all perfeccion. In this cite of the heauenly and eternall Jeruſalem, ſhall the lorde God in Chriſt dwell, as it were with and among his people and deare beloued ſpouſe and well garniſhed oꝝ floꝝſhyng byde, with moſte hyghe ioye and delyght and endles blifſe and felycitie.

The text.

And God ſhall wipe awaye all teares from their eyes. And there ſhalbe nomoze death neyther ſozowe, neyther cryng, neyther ſhall there bee any moze payne, for the olde thinges are gone. And he that ſat vpon the ſeare, ſayed: beholde, I make al thinges newe. And he ſayed vnto me: Write, for theſe woꝝdes are faythfull and true. And he ſayed vnto me: it is don, I am Alpha and Omega, the beginninge and the ende, I will geue to hym that is a thirſt, of the well of the water of lyfe, free. He that overcometh, ſhal inherite all thinges, and I wyll be his God, and he ſhal be my ſonne.

Howe and what this blifſe ſhall be can no man expreſſe. But what thynges ſhall not be there, that doeth he declare. Firſt there ſhall be no teares: For there ſhall no maner of aduerſitie, trouble oꝝ vexacion, happen vnto any man. There is alſo no maner of decaye noꝝ weakenes, neither of the body noꝝ of the ſoule, no maner of ſpcknes noꝝ infirmitie of complexions, no bodily hurte noꝝ affliction

affliccion, no dreade noz feare of death, no heuy noz greuous temptaciō, no lacke of any thing, no myschanuce, no weeping, noz waylyng, noz payne, smart noz impediment. For in the state of blisse and saluacion, is no thought noz sorowe to be taken for any of these thinges. For the first and originall occasion of all these miseries (the synne of Adam and Eue for whose sake the worlde was created,) is altogether past, and vtterly ceased, ended and finished together with death and the deuyll, thowwe the rightuousnes of our sauour Christ. Thowwe the whiche rightuousnes all mankynde, so many as are faithfull, is reconciled vnto God for euermore. Thus hath Christ sittyng vpon the stoole of his kyngdom and glozpe, ordeyned all thinges newe. This must be stedfastlye confessed and beleued of all faithfull christians, as an infallible trueth, & therfore it is gods commaundement that it shoulde be wyrtten for an euerlasting remembraunce, for an holsome doctrine and consolacton, that all men shoulde beleue the trueth, and so beleuyng obteyne blisse and saluacion. For this is the ende of all thinges, the blisse and saluacion of mankynde in God, whiche wyl declare and distribute his glozpe, mercye and louyng kyndnes, vnto them whiche he hath chosen from euerlasting vnto his honour and glozpe: whiche is the begynnyng and ende of all thinges that are, euer were, or euer shal be. Vnto all them which in this vale of mysery dyd thurst after rightuousnes and after the glozpe of god, vnto them wyl the grace and fauorable mercye of God gyue the liuing wel and fountayne of all goodnes, and the eternal springyng flood of refreshment vnto saluacion, and to perpetuall ioy and felicitie in God. But these giftes and rewardes must be obteyned with much labour and trauell, yet not properly as desert or merite: for suche great euerlastyng rewarde, the hyghest goodnes and felicitie, can not be purchasid with any labour or trauell of man, but it must be obteyned and enherited of and by the free grace and mercye of God. Vnto them all, whiche shal be thus eternally blessed, shall Christ the spouse & byrde grome of the churche, be their Iesus and sauour, and also their God, and theyr perfyte satisfaccion: in suche maner and wyle, that they shal be as his deare children and louyng sonnes, and he (Christ) shal be their father, brother, God and their euerlastyng kyng and captayne.

¶ But the fearfull and vnbeleuyng, and the abhominable, and murderers, and whomongers, and sorcerers, and ydolaters, and all yars shal haue their parte in the lake whiche burneth with fyre and brimstone, whiche is the seconde deathe.

The text.

Here foloweth now also the contrary part, what Christ the iudge shall ordeyne and make with them, whiche in this worlde were fearfull and cruell vnto all godly, humble, and lowly men: hiche haue hurte and noyed all men: whiche neuer woulde credite noz beleue the holy gospel, the holy scripture, the euerlastyng woꝛde of God: whiche haue handled and dealte abhominably against al kynde and nature and against al loue: whiche euen against their natural kynd, of very set purpose haue bene murtherers, and shedders of innocent bloude: whiche haue defyled and stayned the naturall state ordeyned of God, with fylthy vchastnes. And haue practised sorcery and witchcraft, contrary to the honour and lawe of god, not without makinge some bande or couenant with the wicked spirite the arche nemy of God, whome they haue serued, and obeyed his pleasure and commaundement in setting by of chapels and altars, in seruing, honouring,

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honouring, worshippinge, praying vnto, and callinge vpon false goddes (vnder the name of saintes) whome they haue sought farre and nere, to make their oblations vnto them, against whom the holy prophetes haue alwayes cried out, against the false teachers, false prophetes, and false apostles. Theirs and all other lyars and wicked doers part shall be in eternall damnation, where nothing is but sorowe, anguished weping and waylyng, heuines, distresse, despatre with euerlasting contempt and hatred of God. All whiche is the seconde death, vnto the whiche men doe come thowse these fozenamed synnes and blasphemies committed in the world without repentance or amendment. For the first death is the corporall death of the bodye layd vpon all men of almighty God by reason of synne.

The texte.

¶ And there came vnto me one of the seuen Angels whiche had þe seuen vialles ful of the seuen laste plages: and talked with me, sayinge: come hithe, & I will shewe thee the wyfe the lames wyfe. And he caried me awayne in the spirite to a great and an hye mountaine, and he shewed me the great citie holy Ierusalem, descending out of heauen from God hauinge the brightnes of God. And her wyngynge was like vnto a stone most precious, euen lyke a Jasper, cleere as Chystrall: and had walles great and hye, and had twelue gates and at the gates twelue Angels: and names wyrtten, whiche are the names of the twelue tribes of Israel: on the East parte thre gates, and on the Northside thre gates, and towardes the southe thre gates, and from the west thre gates, and the wall of the citie had twelue foundations: and in them the twelue names of the lames .xii. apostles.

Christ is the angell of the great councell, whiche thowse his angels that serue him worketh and bringeth to passe the ordinaunces of God with punishmentes and plages of the wicked and vnfaithfull, whiche doe hynder and let his ordinaunces. The rewarde dothe he pay him selfe. For he him selfe is the rewarde and the crowne of the blessed. This Christ our lord and sauour talketh here with Iohn his beloued, and of a speciall trust and loue towardes him, he sheweth him his spouse and wyfe, and nameth her the lames wyfe, but it is the christen churche, the felowship of all saintes and holy electe. This christen churche is in .ii. maner of states. In the first state she is militant euer stryunge, and fightyng, euer in warrefare, assaulted with much trouble and vexacion, sorowfull, vnperfeyte, and euer waynyng and increasynge. And in the other state she is triumphant, victorions, euer triumphinge, quiet, free, without care or sorowe for any vexacion, perfeyte, heauenly, blessed, and euerlasting. Of bothe these states for certen fewe properties the earthly Ierusalem the citie of the Jewes is set for a figure, comparison, example and counterpane. Whiche Ierusalem of the Jewes, lyeth vpon an hyl, hath .xii. gates and great hygh walles, and lyeth on hygh towardes the whole lande rounde about on euery behalfe. Of the whiche they that wyll knowe moze, maye reade Iosephus which wyrteth largely therof. Nowe here speaketh Christ of the spirituall Ierusalem in her double state. It lyeth also hygh for as muche as it is highly indewed w gods grace and glorious giftes, for whose sake almighty God sent his onely begotten sunne vpon earth to cleanse and to make her pure, to bylde her, to be wittie and to garnyshe her, and to make her glorious, euen for an euerlastyng kingdome, and for a deare beloued spouse for him selfe. This citie is great, for it reacheth vnto all the endes and coastes of the worlde, and it is also holy, for it is sanctified with the holy and blessed presence of Christ, w his precious bearte bloode, which was shedde in the highest loue and obedience towardes god
and

In this place, first after the speakynge of Christ, and againe after the speakynge of the holy byrde, and of the christen churche, maye the holy Apostle S. John speake these wordes in his owne parson, as he byd in the begynnynge of the booke, to warne and exhorte al men there by, þæt no man adde any thing vnto this booke (as a new vision) no more than to any other booke of holy scripture, noz take any thing there from, as thoughē any thing might be misvnderstande therein, and so refused as vnholly and not good. For God wyl not suffer any suche thing to be vnpunysht noz vnauenged: this is the very intent & meanyng of these wordes. And therfore such men doe amysse and synne very greatly, whiche doe refuse this whole booke, as thoughē it were not autentical, where as it is euident þæt it hath bene alwayes longe and reade in þæt holy churche from the begynnynge to the ende. Now are those bookes called Apocrypha, and vnautenticall, whiche men might well reade out of the churche priuately by them selues, but not in the churche and congregacion. Noz it is not lawfull to confirme and mainteyne any maner of doctrine, concerninge our faith and religion by the auctoritie of any suche vnautenticall bookes, except it were in all pointes conforinable vnto other holy scriptures. And now that, that foloweth here after, where as he sayeth, he which testifieth these thinges. saith. x. These wordes maye be referred vnto that, that goeth befoze, where Christ speaketh of the callinge of the byrde. Euen the same Christe sayeth here at the last ende againe: yea I come without doubt, take no thought noz thinke it not long, the tyme is not long vnto me, whiche am that I am, Amen, that is to saye, without any doubt. After this dothe holy S. John conclude and ende this booke after the maner of the apostles, desiring earnestly the commynge of the kyngdome of Christ, very quickly, as all faithfull Christians doe. The grace of our Lorde Jesus Christ be with all faithfull electe Christians whiche shall be vntyll the ende of the worlde, and specially with them whiche reade this booke with faith and an holy Christen desyre and mynde.

Banbury :

Amen.

Brookby :

1565.

The ende of the Reuelacion of S. John thus
 brefely expounded by the seruaunt of
 Christ Leo Jude, a minister in
 the churche of Tigury and,
 translated out of the
 high Duche by Ed-
 monde Men.

